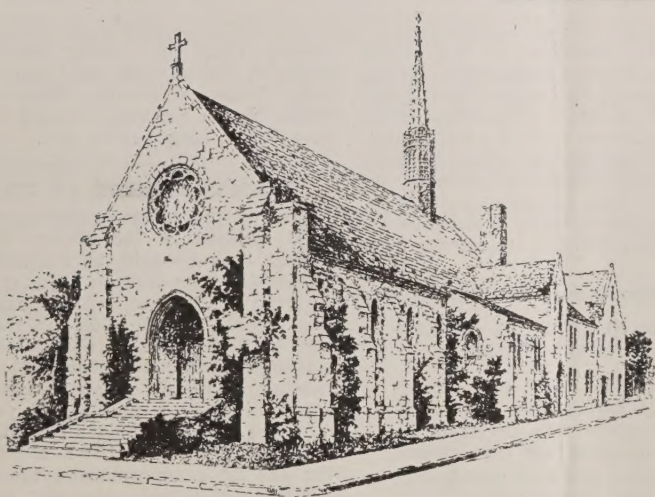


REFORMED CHURCH MESSENGER



The beautiful new Abbey Church, Huntingdon, Pa.,
dedicated May 12, 1929



The Rev. Hobart D. McKeehan,
S.T.M., minister of the Abbey
Reformed Church



JUNIOR BIBLE CLASS OF NEW GOSHENHOPPEN SUNDAY SCHOOL, East Greenville, Pa. The Rev. Calvin M. DeLong, pastor; Miss Elizabeth Roeder, of the high school, teacher. (See news items in this issue.)

PHILADELPHIA, JUNE 27, 1929

ONE BOOK A WEEK

THE NEW HEROES

For centuries the hero has been associated with the battlefield just as we have associated patriotism with the willingness to die for our country. But a change has been coming over the minds of men in recent years. Not long ago a vote of the school children of France was taken on "Who is our greatest hero?" and Pasteur received more votes than Napoleon. About twenty years ago Mr. Carnegie set aside \$5,000,000 and called it "The Hero Fund." Every year the income was to be divided up among the men and women of the world who did some heroic deed in times of peace. Many laughed at him, but Mr. Carnegie was a good psychologist. He knew his act and the news of the annual awards would set people thinking of the heroism of peace. They are beginning to feel now that one can be as heroic in times of peace as in times of war and perhaps Mr. Carnegie's gift helped them to this new way of thinking. Sometimes, too, it

takes more courage to be a hero of peace than of war, because the heroism extends over a long period and calls for great endurance as well as courage.

I was moved to say these things through the reading of a remarkable little book just published by the Doubleday Doran Company of New York (\$1.00) by Archer Wallace called "Heroes of Peace." Mr. Wallace is well known to young people through his book "Blazing New Trails" and "Overcoming Handicaps" but this is the best yet. The book tells of fifteen men who, through long years of sacrificial labor, did their utmost to add to the happiness of mankind. Of course Lindbergh, the first hero of the book, achieved fame by one deed, but all the others lived heroic lives over long periods. Many of them put their lives in jeopardy as fully as the soldier does, and did it calmly, enduringly, without the excitement and glamor of the battlefield.

Here is the story of Sir Ernest Shackleton and his long walk over the ice and the voyage in the little boat to save his companions; of Albert Schweitzer, the musician and theologian, who left his haunts

of culture and applause to work for the natives in the African jungle; of William Penn, who faced the wild Indians unarmed and conquered them by love; of Sir James Young Simpson, who worked in his laboratory for years to discover a way to make surgical operations painless; of Benjamin Franklin, who brought reading to the people; of Colonel Goethals, who battled disease in building the great canal; of Louis Pasteur, physician, to the whole human race; of Alexander Graham Bell, who invented the telephone; of George Washington Carver, born of slave parents, who has done so much to increase the economic status of his people; of Sir George Williams, who founded the Y. M. C. A.; of William H. P. Anderson, who gave his life to the lepers; of Jacob Riis, the immigrant boy, who insisted on decent homes for all people; of Dr. Walter Reed, who fought the yellow fever, and of George Muller, who built orphanages by prayer.

Let me say in conclusion that Mr. Wallace is a very graphic writer and makes these heroes living beings.

—Frederick Lynch.

COMMENCEMENT AT MASSANUTTEN

Commencement exercises, completing the 30th year since the founding of Massanutten Academy, were brought to a close with a delightful reception held in Virginia Lee Harrison Gymnasium on Monday evening, June 3. The largest class in the history of the school was graduated, consisting of 28 members. Six students received certificates as well.

On Friday evening, oratorical contests took place for the junior and upper junior units. On Saturday afternoon, at 2:30 o'clock, there was a program of aquatic contests, officially opening the new \$35,000 swimming pool recently erected through the generosity of Mr. J. Frank Harrison, of Chattanooga, Tenn., who was graduated in the class of '08. The skill with which the boys handled themselves in the water gives promise that henceforth Massanutten will be well represented in this sport. At four o'clock, the cadet battalion, marching with the same snap and precision which won for them first prize at the annual Apple Blossom Festival at Winchester, passed in review on the parade grounds. Many friends and patrons viewed this striking spectacle. On Saturday night a fine class day program was given by members of the senior class. Speaking was interspersed with songs and novelties.

The baccalaureate sermon was preached on Sunday morning by Dr. Henry I. Stahr, of Hanover, Pa. Dr. Stahr challenged youth to give of their best in everything they might do in order to receive of the richest success and happiness. He gave concrete examples in life, illustrating instances where people have received only in proportion to their efforts and further pointed out how such a condition is included in the laws of nature; whereas, nature provides that we shall have given to us in accordance with what we produce. The speaker's appropriate words were enthusiastically received. Miss Hazel Bachschmid, of Washington, D. C., sang several solos. Miss Bachschmid likewise entertained on Sunday evening with a musical interpretation of the seasons. Dr. Stahr gave a short talk at this time.

The commencement exercises proper on Monday morning were highly successful. The salutatory was delivered by Louis Stephens, of New York City, and the valedictory by Myron Simpson, of Cumberland, Md. Eight seniors also gave orations. Medals were awarded as follows: Literary Society banner, Poe Society; best all-around debater, Louis Stephens; excellence in band work, Linden Orebaugh, Timberville, Va.; Schmidt medal in mathematics,

Herman Mervis, Brooklyn, N. Y.; Mylin medal for the best all-around athlete, Dravo Bliss, of Vestaburg, Pa.; medal for student exhibiting best qualities of sportsmanship, John Cuomo, Princeton, N. J.; swimming, Joseph Mirth, Allentown, Pa.; Herbert Bailey, Pittsburgh, and Harry Lee Waesche, Thurmont, Md.; best commissioned officer, Curtis Trompe, Pittsburgh; best non-commissioned officer, Clifford Edwards, Coal

Center, Pa.; best senior orator, Myron Simpson, Cumberland, Md.; honorable mention, Louis Stephens; First McCauley Cross, Myron Simpson; second Cross, William Horst, Hagerstown, Md.

COMMENCEMENT AT URSINUS

One of the most successful commencement seasons in the history of Ursinus College was brought to a close with the graduation exercises on Monday, June 10. A large attendance, which changed from day to day, but each day increased, featured all the events of the season, and the commencement proper brought the largest number of people in attendance at these ceremonies for a number of years. The day was beautiful and all conditions lent themselves to making it a memorable day for the 66 graduates who received their diplomas and were sent out to take up their several tasks in life. The exercises were preceded by an organ recital. At 11 o'clock the procession consisting of the directors, members of the faculty, guests and the members of the graduating class proceeded from the Memorial Library to Bomberger Memorial Hall. The invocation was offered by the Rev. Allan S. Meek, of Easton, Pa. The salutatory oration on the subject, "The New Crusade," was spoken by Walter Irwin Buchert, of Pottstown. This was followed by the valedictory oration delivered by Helen June Reber, of Allentown. Miss Reber had chosen as her subject "Woman and Peace." Both of these orations showed thought and careful preparation and were well received by the audience. The commencement address was delivered by Frederic William Wile, of Washington, D. C., the well known newspaper correspondent and publicist and the political broadcaster for the National Broadcasting Company. He spoke on the subject, "Government by Propaganda" and gave to the large audience first hand information on the methods which are now being employed to secure legislation. Mr. Wile's address was replete with interesting and enlightening information upon present-day methods of controlling, and sometimes miscontrolling, legislation.

The president of the College conferred the degree of Bachelor of Arts upon 41 members of the graduating class and that of Bachelor of Science upon 25. The honorary degree of Doctor of Laws was conferred upon Mr. Frederic William Wile, of Washington, D. C.; that of Doctor of Science was conferred in absentia upon Marshall Ried Ward, M.D., he being unable

(Continued on page 19)

GASOLINE, SPORTS OR SPIRITUAL SUNDAY—WHICH?

Automobiles, baseball and Church will make a strong bid for everybody on Sunday. We are free agents and can make our own choice.

What pleases one may not delight another. Each of the three great attractions will have thousands of followers. It will hardly be possible to enjoy all of them.

The Church does not ask for the entire day, knowing that would be almost impossible. Only an hour or so.

It is the same with baseball—several hours.

The adherents of gasoline are more insistent, knowing that a real trip will require the entire day.

The Church is willing to share the day, believing in doing to others what we want others to do to us.

If we think so much of baseball that we must see a game or help play one, let us go to Church before or after the match.

Dividing the day in that way will be much better than devoting all of it to sport.

We have motored through the country on Sunday, and, attracted by a strange Church along the way, stopped and attended services. Others were doing the same.

Why not mix a bit of gospel with our gasoline? It will improve life's pleasant mileage.

This little appeal is merely a suggestion, that whatever we do tomorrow we will not forget Church. Gospel stations are just as important as gas stations, although not quite so numerous. Both offer efficient service.

Thank you.

—Reading, Pa., Eagle.

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore, Ph. D., Recording Sec'y.; Prof. C. O. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental Editors:

The REV. THEO. F. HERMAN, D. D.
The REV. CHARLES E. SCHAEFFER, D. D.
MRS. H. W. ELSON

Business Department

GEORGE W. WADNER, *Circulation Manager*

MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, headed, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

* Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

IN VERY TRUTH, HERE'S A DIFFICULT DUTY

Tell the truth. Never lie. Stick to facts. Say what you mean—no more, no less. Such are the injunctions which we lay upon our children. We assume that nothing is easier than to say what is so and not to say what is not so. Herein is the whole duty of speech and silence—for the youngsters. But it is lucky for us that our children are blessed with minds of such placid simplicity toward their parents. They hear and respectfully heed. But if unexpectedly in their tender years they should develop a bent for analytic inquiry, they might ask us to our embarrassment a perfectly relevant question: "Do you always tell the truth?" And then it would be hard indeed to tell them the truth.

This is the truth—that *telling the truth turns out to be, as we go along in life, one of the most puzzling and insoluble of man's moral duties.* And this is not making the slightest allowance for the coward who shivers to tell the truth about himself for fear of what will happen to him if he owns up to some fault or failure of which he has been justly accused. Telling a boy never to be sneak enough to lie out of a bad scrape is advice that life's later experience will never need to modify. No sign more surely will mark a man—embryo or full grown—than the courage to own up and take the consequences. There's no dubiety there.

As far as a man's personal truth-telling goes, there is in fact more doubt on the other side of the ledger—the *praise page* rather than the *blame page*. Suppose one hears a good-natured friend retailing about one's self a lengthy fabric of compliment based on virtues which one has no consciousness of possessing; what does truth demand then? If one denies the credit given him, he is rated a prodigy of modesty—which no red-blooded man wants for his reputation. Moreover, he stultifies his friend. Yet if he does not deny, he may then seem to have swallowed the praise whole, a morsel delicious to his taste—which is an inference one shade worse. Protest or acquiesce—either way is just about as obnoxious as the other.

But it is when *one speaks to other men and of other men* that the saying of the truth becomes not merely difficult—that's minor—but often, losing the white light of its native virtue, seems to come almost inside the dark shadow of positive sin. As for example on a day when

one feels utterly wretched, either with languor of body or depression of mind, what shall one say to the salutation of his friends, "How are you today?" To tell the truth in answer would be an atrocity. The sole brave thing worthy of a true man is to respond: "I am well, thank you." Only when flat on a sick bed is it tolerable for a considerate man to speak of his ills. Otherwise he is morally bound to be always hearty. To darken the day of his friends with his dismal inner feelings is the opposite of a Christian's duty. How admirable the hypocrisy of a pretended cheerfulness!

And who can in good conscience tell the truth to a discouraged friend? As life averages so, the chances are ten to one that the friend's perplexity or disappointment he brought on himself by some miscue that a man really bright and competent ought not to have made. Quite likely the neighbor who has to hear the luckless failure explain and make excuses knows the exact reason why he failed as he did. But dispute his self-comforting explanation—tell him the blame is his own—show him his folly? Never! It would wreck the poor fellow for life. Let him put it up to bad luck or even to malicious mischief by miscreants unknown. Then he will likely have courage to try again. But charge it to his own fault, and shame (if he believes it) will steal his courage away, or anger (if he doesn't believe it) will embitter him against his unduly frank adviser. Then he will listen not at all to counsels which for his benefit might have been put over to him more effectively by a not too truthful indirection.

Hardest of all is to tell the truth to a person who is doing wrong. A pitilessly exact catalogue of a man's sins is apparently the last and least of all valuable influences for inducing the man to quit sinning. This is especially true if the sinner is a diligent member of Church. The Saviour seemed to think that hypocrisy was the most prevalent of all vices in his day, and there are rather convincing reasons for thinking that to this day it maintains the same pre-eminent position as regards both prevalence and virulence. But where is the pastor who dares preach in his own pulpit, to people whom he knows soul and body, a sermon of "woes" on hypocrites? And what reason is there for thinking, if he did, that the people to whom the lesson truthfully applied would be convicted of guilt under the specifications alleged? Even though the more dis-

creet way of private rebuke is adopted by pastor or admonishing friend, it is seldom that penitence gets a chance to look out from the portal of the sinner's heart before resentment slams the door shut in the counselor's face.

So even here where truth-telling is really needed, on the scriptural principle of judgment beginning at the house of God, it is difficult to say the truth that should rightfully be said to inconsistent Church folk. Perforce the pastoral guardian administers his rebukes gently, calling by polite names evils for which scorching synonyms are better deserved, in order that all his influence may not be blown away in the whirlwind which he knows all too well how he might rouse.

Fact seems to be that the teller of truth needs to be a most amazingly wise person. He needs to *know* men—and especially, in spite of their sensitiveness and their resentments and even their hypocrisy, he needs to *love* them. Love can usually find a way to tell a lot of truth—but often has to be equally adept in concealing a lot of it.

—NOLAN R. BEST.

* * *

DISCREDITABLE STRONG-ARM METHODS BY MILITARY PROPAGANDISTS

Is the work which the Churches are doing in behalf of world peace altogether futile and negligible, as some would have us believe, or is it proving to be effective? One could scarcely desire any more conclusive evidence of its potency than is to be found in the groundless attacks made upon the peace program of the Churches by various defenders of excessive naval and military preparedness and by those whose chief purpose in life is the apparent attempt to stir up suspicion of other nations. The concerted effort to discredit the Federal Council of the Churches of Christ, carried on by men who are well financed and too often in positions of governmental authority or prestige, is a peril worth careful watching.

The latest incident reveals once more the lengths of abuse and misstatement to which such opponents are willing to go, and raises again the question as to the rights of private citizens to express convictions that are not in accordance with the propaganda of bureaucrats who have an axe to grind. This America of ours was not designed to be a military despotism, and false accusations only become more despicable from an American standpoint when they are issued or sponsored by those in uniform.

It was a sensational charge indeed which was hurled against the Federal Council by Captain Dudley W. Knox, head of the Historical Section of the Navy Department, in the current issue of the *U. S. Naval Institute Proceedings*. Captain Knox, who is reported by the newspapers to be a retired naval officer, charges the Federal Council of Churches with responsibility for having defeated the Big Navy Bill in 1928 and then goes on to say that "a considerable part" of its funds comes from an endowment "made in 1926 by Sir Henry Lunn, a wealthy Englishman." On the basis of this allegation, the navy captain tries to show that the whole peace program of the American Churches in general and of the Federal Council in particular is the result of insidious "British propaganda." The absolute falseness of the charge that the Federal Council had received money from British sources and the utterly flimsy character of Captain Knox's statement in other respects were made clear in a statement issued by the officers of the Federal Council. Dr. Charles S. Macfarland, General Secretary, flatly denied that the Council had ever received a single dollar from any foreign source whatever, and pointed out that Captain Knox's charges were "not only groundless, but so calculated to stir up suspicion and ill-will toward a friendly country as to merit the condemnation of all public-spirited citizens." As a matter of fact, it looks as if the militarists were becoming genuinely alarmed and have set out to crush Church peace proposals if they can.

The reply made in behalf of the Federal Council to the article by Captain Knox was in part as follows, and

deserves to be studied by MESSENGER readers, who ought to understand the animus of such a charge from such a source:

"At the same time when President Hoover has just been calling in his Memorial Day address for the fullest acceptance of the Kellogg Peace Pact and the consequent reduction of naval armaments by all nations, Captain Knox bursts into print with an attack upon the Federal Council of Churches for its efforts in behalf of these very objectives. The first thing to be said concerning Captain Knox's statement, as reported in the press, is that it is absolutely false in its main implications and intent. I have had responsibility for the financial affairs of the Federal Council for over 18 years and during that time not one dollar has ever come from Sir Henry Lunn or from any fund created by him or from any British source or from any organization with any foreign membership.

"Attention should be called to the fact that the Chairman of the Federal Council's Commission on International Justice and Goodwill during all this program for which it is under fire from Captain Knox was the Hon. George W. Wickersham, to whom President Hoover has lately entrusted a most important governmental mission. The Vice-Chairman of the Federal Council's Commission was the late Right Rev. Charles H. Brent, whose recent death was mourned by the entire nation. Captain Knox's accusation that British propaganda has subtly affected the Federal Council of Churches is not only groundless, but so calculated to stir up suspicion and ill-will toward a friendly country as to merit the condemnation of all public-spirited citizens. I deeply regret the injury that has been done to the Navy Department itself by this unfortunate episode. I still more deeply regret the serious embarrassment brought upon President Hoover in being confronted with such an outburst immediately after his Memorial Day address, urging reduction of naval armament, and immediately after the recent statement of the Secretary of State, calling attention to the serious responsibility for world peace resting upon the American people. It would be well for Captain Knox to study carefully the President's message before he characterizes as unpatriotic all the organizations and persons who have been working along the line of the President's appeal."

* * *

NO CLOUDS—NO GLORY

We read in the Book of Exodus that the Children of Israel soon after leaving the Red Sea and after a weary march over the hot sands came upon a fountain. Eagerly they rushed forward to drink. Alas! the first taste is a bitter disappointment. The water instead of being sweet is so bitter that neither man nor beast can drink. The multitude murmuring turned away giving the water the name of "Marah," meaning the water of bitterness. A still more bitter disappointment was in their hearts. They had forgotten their deliverance from Egypt; their thoughts were only of their present troubles.

A parallel to this can be found in many a chapter of our life experience. In the lives of others we read of such. Frederick W. Robertson was disappointed when he did not receive a commission in the British Army, but God gave him a commission in the army of the Lord where he became the most brilliant preacher in the Church of England. It was a great disappointment to Lincoln not to win a certain office under President Taylor and afterward not to be elected to the United States Senate. But out of these bitter disappointments he had the sweet pleasure of being exalted to the Presidency of the United States.

In our own humble experiences we have had some tastes of the waters of Marah. We had our hearts set on some favorite plan, project or tour. The day of departure arrived and we found ourselves not in a position to carry out our plans. Perhaps it was a bed of sickness that held us up like the waters of Marah. The medicines we swallowed were not as bitter as our disappointments. We murmured and chafed only to discover presently that a sick

bed lay on the direct road to Canaan. We began to talk it over with our hearts and to think of our past good fortunes. We made new covenants with God, and lo! the bitter waters began to sweeten; we saw life in a new way.

No one reading these lines has gone any distance along the highway of life and not had the bitter cup pressed to his lips. No journey to Canaan has been without a Marah of some sort. But; even a bed of pain is a precious place when we realize the presence of God. God does not send unnecessarily affliction upon the heads of His children, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." The sick room and the house of sorrow may be made like the boughs from the trees which Moses plucked and threw into Marah, making the waters of bitterness sweet and refreshing to the thirsty.

Some months ago I stood to watch a glorious sunset, marvelling at the beauty of the evening sky, all ablaze, and adoring Him who gave them their matchless colors. On the following evening I returned to the same spot hoping to again be enraptured with the gorgeous pomp of the ending day, but alas! there were no clouds and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of emerald; there were no great conflagrations of splendor or flashing peaks of mountains of fire. The sun was as bright as the day before, but for lack of dark clouds on which to pour out his lustre, his magnificence was unrevealed. A man who should live and die without trials and disappointments would be much like a setting sun without clouds.

Our God does not deal with all of us alike, but His purpose for all is the same high and holy purpose, that we may come to know Him. This is the end He has in view in all our disappointments and trials. No failure need be final or fatal, no loss need be irremediable. For while God rules the heavens all must work well in this world. Therefore, look to God to sweeten the bitter waters and through the clouds show forth His glory.

—W. T. BRUNDICK.

* * *

PREPARING FOR 1930

The major objective of our denomination for 1930 is to be the proper celebration of the 1900th Anniversary of the Founding of the Christian Church. The Executive Committee of General Synod, through its Committee on Spiritual Resources, will doubtless soon give publicity to plans which should appeal to all our pastors and people. Ohio Synod, always in the van in good works, has already planned its "Pentecostal Program" with characteristic zeal and definiteness of purpose. The celebration of this great event began with a Spiritual Conference on the campus of Heidelberg College in Tiffin, June 17-18, in charge of Ohio Synod's Committee on Evangelism. It was a notable occasion, and gives promise of a wonderful campaign of soul winning. What Ohio Synod proposes to do should be done in every Synod—the spiritual side of our work should be stressed as never before and the unusual door of opportunity opened by this celebration should be entered with resoluteness of purpose and gladness of heart. Let us demonstrate the possibility of a spiritual forward movement of unexampled power and blessing. It can be done, if we mean business.

* * *

CO-OPERATION IN SMALL COMMUNITIES

Of all communities which should cooperate sincerely in religious works it is the small rural community. An individual congregation in a large city can be non-co-operating without much effect on the community life, but a non-co-operating pastor or congregation in a small community is a most serious detriment to the religious and social life of that community. There are certain pastors in small communities who are such extreme denominationalists or sectarianists that their activities are so harmful to the general welfare of their community that they should be re-

moved. They are positive hindrances to the advancement of the Kingdom of God.

As an example of this type of ministry, the following incident will suffice for all of them: In a small community there were three Churches. At a general meeting of the community, the zealot made a long announcement of what *he* and *his* Church were doing, and made an inexcusable plea for the people to come to *his* Church, because *his* Church was the real *community* Church. And yet this pastor was a rank denominationalist and would not participate in *any* community work unless he could see where *he* or *his* Church could profit by such co-operation. He was instrumental in helping break up a certain good community work that was functioning very well. Visitors who heard his remarks of self-laudation were amazed at his lack of decency and regard for the works and feelings of his associate pastors.

Such men should not be in the ministry. They are ignorantly enemies of the Church and its works, and congregations having such a pastor should have sense enough to compel him to change his attitude or resign. They or their denomination cannot afford to have such a man. Unfortunately there are too many of this type in the country.

When there are supervising elders or district superintendents to look after such men they should see to it that they co-operate for the general welfare of the community which they serve or remove them.

If religious exchanges would kindly reprint this, there is hope that this particular offender might possibly recognize himself and do some thinking—if he can do so. It may be, however, that he knows so much already, in his own estimation, that he has no time to read the opinions of others.

—Now and Then.

* * *

A GOOD LAW THAT WILL "STAY PUT"

Despite the frenzied vociferations and the pitiful lamentations of anti-Prohibitionists, it must be increasingly evident to thoughtful minds that Prohibition is here to stay, says that intrepid prophet, Dr. John Haynes Holmes of the Community Church, New York. Bad as the conditions of non-enforcement may be at some places, he is convinced that Prohibition at its worst is a wonderful improvement on the day of the wide open saloon. The sane and sensible statement by Dr. Holmes is worth remembering:

"A law has no magical effect in itself. The important fact is that we have the Eighteenth Amendment and it has given us a strangle-hold on the viper (alcohol). It may take us 100 years to stop his tail from wagging. Are conditions worse under Prohibition? Yes, in certain classes of society. If you belong to the upper class of society—the rich and the idle—of course you'll find that conditions are worse because obtaining and drinking liquor is considered the smart, devilish thing to do. Also if you live in the gutter and the flophouse, you'll find that conditions are worse. And on that score I'll agree with my wet friends. But you'll find in history that nothing has ever been accomplished by the idle rich or the outcasts. The middle class is not drinking, and it is enjoying a degree of happiness and prosperity it has never had before. Prohibition has fulfilled its promise. Conditions are better with the people that count than they were in the days when there was a saloon on every corner."

* * *

SINK OR SWIM

"How many men dare to be above the average? The height of ambition of many is to be merely an average person. America is fast becoming a nation of conformists, with men blind to their capabilities. There is a sorry self-complacency in many of those who would be leaders in American thought today. How marked a contrast to the alertness of the pioneer mind. We must overcome the disposition to be satisfied with things as they are. Alas, the reign of *mediocrity* is characteristic of the time. To rise above it, we must have a *sense of romance*. We are today slaves to convention and conformity; we dare not be pioneers and adventurers as the pilgrims were."

This is part of an indictment made by a Baltimore clergyman against contemporary life. It is true that the purpose of all good laws should be, not to lower those who are above the average, but to raise those who are below the average. It is the business of the Church to keep men "divinely dissatisfied" with themselves as they are and to provide that "perennial urge" which will keep them fighting toward the heights, against any odds. The Church member (or preacher) who is not putting up a real fight to rise above the average, is bound to sink back to the dull levels of mediocrity.

* * *

AN "INSTITUTE OF RELIGION"

It was a lovely spot, one of nature's masterpieces, Buck Hill Falls Inn, located in the Pocono Mts. of Pennsylvania. The weather, June 10-13, was well-nigh ideal. In spite of their native modesty, those who were present were quite unanimously agreed that the personnel was exceptionally fine, and the fellowship most rewarding. The occasion was worthy of the sacrifice of time and money demanded and was sufficiently challenging to bring together a notable company of men and women in the busy month of June. We are referring to the Institute of Religion, sponsored by the Christian Herald Association, the first annual meeting of which was held at the time and place mentioned to consider the theme: "*The Next Steps Toward a United Church.*"

We should be grateful to the Christian Herald Association, and specifically to the eminent layman, Mr. J. C. Penney, whose generosity makes such a benefaction possible, that the interests of religion are to be considered at such annual gatherings. The Institutes of Politics have proved to be influential in the realm of statesmanship, and there is good reason to hope that such gatherings for the consideration of the vital problems of Protestantism will greatly advance the cause of Christ.

The Institute at Buck Hill Falls was notable for the breadth, freedom and practical helpfulness of its suggestions, for the beautiful spirit of good will manifested throughout the discussions, and for its unquestionable optimism. The findings were not radical or sensational. Indeed, quite a few of those participating were hoping for a more stirring challenge, which should arouse the Churches to a heroic adventure in friendship which would be a convincing demonstration of essential Protestant unity. Always at such gatherings the obstacles in the path loom up and cause some to take counsel of their fears rather than their faith. But perhaps the calm and well-considered steps recommended by the Institute will open the way for greater daring and devotion in another year or another generation. For if we fail in this in our day, the leaders of a future day will have to achieve what we say should be done "when the time is ripe."

It is we who are not yet ripe for Protestant union. Even on the foreign field, where the demand is almost overwhelming and where the continued attempt to perpetuate American denominational names among far-off peoples, who want our Christ but not our sectarian divisions, is a perennial scandal, the path to rapid progress seems blocked by sentiment, selfishness, suspicion, and the self-complacency of a leadership that is partisan rather than Christian.

At this delightful Institute, which was a veritable mount of privilege, our Church was represented by President George W. Richards, Dr. William F. Kosman, Prof. Paul M. Limbert, and the Editor of the MESSENGER. Approx-

imately 100 were present, a considerable proportion belonging to the laity. The future may show it to be a pioneering movement fraught with inestimable blessing.

* * *

The Parables of Saged the Sage

THE PARABLE OF DIFFERENT KINDS OF CARS

I rode with a friend in his Motor Car. And he beheld other Cars approaching, and said, Here cometh a Packard, and here cometh from behind a Buick. And thus did he name all the Cars that he met or passed.

And I said, I greatly admire the knowledge of those friends of mine who know the different kinds of Cars. To me Cars are of two kinds.

And he said, What are they? Are they Fords and Cantaffords?

And I said, Nay, they are the Cars of my friends in which I ride without charge and Cars with Meters which reckon up my Expense.

And he said, Hast thou no desire to own a Car?

And I said, If I should own a Car wouldest thou invite me any more to drive with thee? How much better is it for me that I ride in thy Car. For thus we have Good Visits and talk of Important Matters, and I have no concern for the Roads or the Detours.

And he said, I am glad thou feelest that way about it, for it is a pleasure to have thee in our Car. And the time hath come when it is hard to invite anyone.

And I said, A man who hath a Car may be under some temptation to become Selfish and Inconsiderate; and I count it among my Virtues that I help my friends to be Unselfish.

And he said, The trouble is that thou mayest want to ride when no friend is at hand.

And I said, I have a Telephone, and there is a man who driveth a Yellow Cab who is never far away. So if I have no friend at hand with a Car I do well, for the Taximan is my friend. And if I have a friend who inviteth me to drive I do better.

And he said, Thy scheme is so good I wonder that all men do not adopt it.

And I said, My friend Immanuel Kant, the philosopher, said that a man's conduct should be such that all men might safely and wisely follow the same; but I think not. For the interests of life are enhanced by the fact that the merchant who hath something to sell preferreth my money and I prefer his commodity, and thus we prosper by the fact that what one man doeth wisely another man doeth better by avoiding. If all men were to follow my example in all things, or I should follow the example of other men in all things, then would that Calamity come to pass whereof my friend Shakespeare spake, and one good custom would corrupt the world. It is better that there be a Car for every taste and every purse, and two kinds of Cars for me.

And he said, I still love to drive mine own Car.

And I said, I hope thou wilt continue thus to love to drive thine own Car. But I shall never own a Car so long as so many of my friends own Cars and need to be taught Generosity.

The Secret of Usefulness

By DR. J. A. MACCALLUM

"I sat where they sat."—Ezekiel 3:15

Shortly before the close of the Great War, the late Lord Northcliffe visited this country. Besieged, as distinguished visitors always are, by an army of reporters, he

was asked to tell the secret of his success as a journalist. While still a young man who had started life without capital he had become the owner of a large number

of provincial journals, and eventually of the "London Times," which for the previous hundred years or more had been recognized as the most influential news-

paper in the world. His answer was immediate and forthright. "My success is due to the fact that I have always made it a rule to deal with those subjects in which the people are interested. I have given them what they want." Asked to be more specific as to what constitutes popular interest, he answered, with equal readiness and with a touch of cynicism: "The people are interested in themselves."

The gifted journalist was right. He knew human nature and was therefore able to supply its wants. Nor is this to censure mankind for its provincialism, lack of imagination, or stupidity. A man's first task is to keep a roof over his head, a fire upon his hearth, and to secure clothing and food for himself and his family. Unless and until he has done this, it is mere fatuity for him to try to hold commerce with the skies. Therefore, he naturally turns his first and keenest attention to those factors in his situation which will help him to meet his primary obligations.

While it is true that this often leads to narrowness of outlook and triviality of interest, it is nevertheless the foundation upon which every institution must be built if it is to succeed in helping numbers of people and securing their support. There is no use in trying to direct the attention of the average man to a consideration of abstract moral and intellectual questions until we have won his confidence by our sympathy with him in his every-day tasks and troubles. To profess an interest in his spiritual welfare, while paying no heed to his physical hunger, is the acme of futility. Before we can help people we must understand them and appreciate the burden they are carrying.

Through his recognition of this elementary psychological principle, Ezekiel was led to adopt the farsighted policy set forth in his words, "I sat where they sat." Here we have the secret of his influence and the explanation of his place among the immortals. Without this quality of heart it is safe to declare that his name would now be buried deep in oblivion. For though he was a man of ability, the patterns of his mind must have handicapped him even with his contemporaries. None can read his message today without being confused by the grotesqueness of his imagery and the remoteness from life of many of his illusions. True, this was not so apparent to his fellow exiles in Babylon, for they were more familiar with such figures of speech as he used, but we are probably safe in the inference that in much of what he said he was not understood. When the canon of the Old Testament was under consideration, it was only by a hair's breadth that his book was admitted to a place in the Scriptures. But every now and then the light of a true insight breaks through the general opaqueness of his message and floods the human scene with its guiding rays. There is no better example of this than the declaration: "I sat where they sat." He was living in his house by the river Chebar in Babylon, where, with so many of his fellow citizens, he had been carried as an exile. Because he was the son of a priest and himself a man of intellectual power and depth of sympathy, many came to him for his advice. He was able to help them because he shared their sorrows and understood their limitations. They had hung their harps by the weeping willows and refused to sing the Lord's song in a strange land. But Ezekiel spurred them to high endeavor and inspired them to stop whining and do their best under their alien taskmasters. The secret of his success as guide, philosopher, and friend of his fellow exiles, lies in his capacity to look upon life from their point of view.

No man can understand those who differ from him from the outside. The bitter conflicts between race and race, religion and religion, group and group, or sect and

sect, have grown out of the attempt to explain the other's point of view without a vital knowledge of his experience. How often the hero of one party is anathema to the members of the opposing group, the incarnation of all that is cruel or repulsive. Much of our knowledge of men is external. We see their faults readily but are often blind to their virtues. Our knowledge of those who differ from us in faith, culture, or race, is much like knowledge of the ear

THAT MARVELOUS POWER— GOD

The springtime is the budding time
And the summer is the flower,
The springtime is the starting time
For the summer with its power.

The summer draws the harvest
From the sunlight and the rain,
Keeps the world all beautiful
Till winter comes again.

The summer time's the growing time
And the moulding time as well,
And how indeed that man's supplied
No human tongue can tell.

Where lies that secret Power
Our earthly needs supply?
No human hand forsooth can grow
Or mould from earth or sky.

The plan is one so infinite—
So high above us all,
The growing and the moulding
For the harvest in the fall.

God works in His mysterious way
According to His plan,
The universe in harmony
Plies for the good of man.

We marvel in the springtime
And in summer with its power,
We marvel at God's blade of grass
And His painting of a flower.

We marvel at the gleaming stars
Set in their frame of blue,
We marvel at the surging deep
And signs that beckon true.

On the planets spin thru time,
With sure terrific speed,
No man would ever have been made
If God did not man need.

He hath put us here on earth
For a little span of time,
An offer of eternity,
In God's house so sublime.

How can a man who sees the things
That comes from sun and sod,
Have no faith in eternity
And that Power that is God?

—Harry Troupe Brewer.

Hagerstown, Md.

derived from studies made after death, as described by a French writer, Berschet: "The physiologist who studies the ear may be compared to a cabman in a village who knows well the squares, streets, alleys, walls, and houses, but does not know who lives in them."

This principle was applied to religion by the great German theologian, Schleiermacher, more than a century ago. He maintained that the only true interpreter of any form of faith is the man who approaches his task from within. The outsider always misses many valuable elements that are obvious to those on the inside. Only by sitting where they sit can understanding be reached. Nor does this mean contentment with things as they

are or the evasion of criticism. It implies that the most effective criticism is intelligent self-criticism. In the long run the most helpful critics of America will be Americans, and of Christianity, Christians.

Nor has there been any change in the essential conditions of leadership during the twenty-six centuries that have approximately passed since Ezekiel's day. He who would help his fellow men to bear their burdens gracefully and rise to the best that is in them must know them intimately, and sympathize with them deeply. Yet this is about the last thing that the natural man desires. As men rise from the lower levels of life where the multitude sits, one of their strongest motives is to escape from the crowd. Here is a Jew from the Ukraine or a peasant from the Banat living with a horde of others from far-off lands at the bottom of the economic scale in an American city. But this man, through superior ability or good fortune, increases his income until it is much larger than that of his neighbors. Instead of remaining with them to render them the larger measure of helpfulness now within his power, he moves to a better neighborhood where the houses are larger and the people more refined. Again his income increases and he moves once more to a still larger house or to a fashionable suburb. At first he remembers his old associates if only to contrast his present fortune with their continued penury. In the new community there is little or no knowledge of the constant battle with poverty and the narrow margins of life within the old. Soon he too forgets and draws the shutters over the windows of his soul lest he should be moved by his native sympathy to listen to "the still sad music of humanity" and waste his substance in helping his old friends.

The desire to escape from the masses and their interests is also a continual temptation to the scholar. When a man becomes wealthy in mind he is likely to spend most of his time and energy in areas of experience that are remote and alien territory to the majority of his fellows. Instinctively feeling that he gives them little attention and speaks a language that they do not understand, they dub him a "high brow." He loses the common touch in refusing to take the trouble to translate his thought into the speech of the people and thus misses much of his opportunity to help in the building of a better world. In this failure his personality is impoverished, for no man can be a creative force or live an abundant life whose spirit is not enriched by the widest contacts with his fellows.

Again, the inclination to remain aloof from the people and their interests is evident in the variety of groups that in their totality make up what is called society. Drawn together in their several circles by similarity of tastes or interests derived from social standing, artistic, or religious culture, they realize little or nothing of the heavy burdens carried by those who are on the lower rungs of the economic ladder. This is not so much due to innate selfishness as to thoughtlessness through which they fail to realize that mankind is not an abstraction but an aggregation of individual men and women, each of whom has a task and an acute problem and, perhaps, a poignant grief or a wound that will never heal.

Because of this refusal to identify themselves with the hopes, aspirations, and disappointments of mankind, large numbers of gifted men and women fail to exercise an influence commensurate with their powers. They fail to discover the secret of happiness which is also the secret of usefulness. Almost without exception, the heroes of the race have been men who entered appreciatively into the needs and problems of their fellows. The hero's first motive is the welfare of mankind. This is the key to an understanding of Moses,

Isaiah, Paul, Lincoln, Moody, and Grenfell.

But even on the lower ground of material success, the same principle holds. Henry Ford accumulated his colossal wealth because he visualized the wants of the man in modest circumstances and catered to him. Dickens and Hardy are recognized as great novelists because they recorded simple annals of ordinary folk. The fame of Dickens gathers round such figures as Betsy Prigg, Sam Weller, and Mr. Pickwick, and that of Hardy, around the villagers and farmer folk of Wessex—Gabriel Oak, Bathsheba Everdene, Tess, and Jude the Obscure. It is safe to assume that if they had written of princes and lords and famous savants their works would long ago have been forgotten. The undying fame of Bunyan rests upon the same foundation. He wrote for the people, interpreting their sighs and hopes and tears, and because he did so achieved a universal outlook, including all men in his range of interest. For we must never forget that the richest, cleverest, and most distinguished of men is always a man. Scratch him and he bleeds; smile upon him and he is glad; speak harshly and he is hurt.

The intent of our argument brings us face to face with our immediate situation whatever it may be. The worth of any life is measured not in terms of its own internal or external achievements but in terms of its influence upon the welfare of mankind. This, as we have seen, is in direct proportion to one's interest in and sympathy for his fellow men. Some months ago Sir Wilfred Grenfell received a check for \$5,000 from a man of whom he had never heard previously. The accompanying letter explained that the donor was simply paying him a debt. He went on to explain that his son was a student in an Eastern University and for an adventure had gone to Labrador during his vacation to assist Dr. Grenfell but more in the spirit of bravado and because some of his friends were going, than under a compulsion to help. There the initial task assigned to him was peeling potatoes and washing dishes. He was inclined at first to refuse to render such menial service and go home but fortunately his sporting nature prevailed. Long before the summer was over he was enjoying his work immeasurably more than any previous task. It was a different man who returned to his father who had lost hope of ever making anything of his son. So great was the

father's joy in the transformation that he sent his generous contribution to Dr. Grenfell to help the fishermen of the grim north. His son had learned a lesson that the university had failed to teach because he had entered into an understanding of life from the fisherman's point of view. He had received more than it was possible for him to give.

This leads us logically to the supreme exemplar of the method of Ezekiel, Jesus of Nazareth. His work was primarily among the common people. They heard him gladly because they saw intuitively that he understood them and was interested in their struggles and aspirations. At the beginning of his public ministry he resisted the temptation to accept the distinction that would have separated him from them. That was the meaning of his battle with the tempter in the wilderness. He went about doing good, quickening the self-respect of his disciples, and impressing them with a sense of their dignity and worth as children of God. He wept beside the grace and rejoiced in the house of mirth. His approach to those he served and guided was unreservedly human for he knew that he would lose his contact with them if he sought to influence them by supernatural claims. He named himself the Son of Man, and because he was the son of man in the sense that he completely identified himself with the poor and broken-hearted, the halt and the blind, the outcast and the ignorant, and entered with profound sympathy into the aspirations of the multitude, the world rightly acclaims him the Son of God.

In his methods as a teacher and leader he also made his approach to every problem from the point of view of the people he addressed. He taught with authority and not as the scribes because he rarely cited ancient texts to enforce his teachings but presented the truth in the self-evidencing light of every day experience. He drew his lessons from the sower and the various soils into which his scattered seed fell; the shepherd welcoming his wayward son; the shepherd searching for a lost sheep; the housewife putting leaven in flour for her baking; the little seed growing through various stages until it had become a mighty plant that could give shelter to the birds; the clouds lowering around setting suns: such were the objects of daily knowledge that he used to point the simple minds of his hearers to the spiritual laws he sought to discover to them.

Moving from the known to the unknown, he led the people by easy stages toward ever-widening horizons.

The practical application of this exposition of the casual revelation of Ezekiel's usefulness and power should be easy. It is always weakening to a sermon for the preacher to leave his theme to engage in exhortation to pious conduct. If his message is worth while, it will inhere with all the necessary dynamic for righteous action. Every one who speaks to children knows that their eyes begin to wander the moment he leaves his story or argument to implore them to be good. Jesus always let his parables carry their own moral. Here it is enough to say that in every normal man there is an innate ambition to be of value to the world. To translate this ambition from emotion to action, it is essential that he should know his fellows. Jesus knew what was in man. It is not enough to know Protestants, or Christians, or Americans; we must know men: the ignorant, the uncouth, the alien, the Bolshevik, the negro, the Mohammedan, the Jew, the atheist. Nor is this so prodigious a task as it seems. Ordinary observation mixed with kindness and a little imagination is all that we require. If we are willing to sit where they sit we shall have the leverage at our command by which to lift them to a higher point of vision.

During the South African War, the city of Ladysmith was besieged by the Boers. At last the wealthier citizens saw that the situation was desperate. If the poor were not to starve, the provisions would have to be rationed. So they called a mass meeting and after a long discussion decided that each religious group should look after its own people. Then the Anglican rector called out: "All members of the Church of England will follow me." A similar message was delivered in turn by the Presbyterian minister, the Roman Catholic priest, and the clergymen of the other Churches. Then came the chief officer of the Salvation Army in the city. His message was: "All who have no other place to go, all who do not belong to any Church, follow me." Somehow or other that message strikes a deeper chord, a chord to which every heart vibrates, than the sectional call of any of the others. Is the reason not found in the fact that in spite of every limitation with which his memory may be charged, William Booth "sat where they sat" and inspired his followers to do likewise?

Farm Religion

By WALTER BURR, *Professor Sociology, Kansas State Agricultural College*

No matter how much men may differ on the details of religious beliefs, there are two conceptions concerning which there is fundamental agreement.

1. One is the nearness and the supreme supervising function of the Deity. The Christian theologian would use the terms, "God's immanence" and "God's omnipotence." But regardless of the name or title the religionist has been trained to use, the mental conception and the actual religious practice in this regard remain the same.

A superior Being who is all-powerful and who is always at hand, fills the human with awe and reverence not unmixed with a wholesome fear.

The farmer, more than any other man, is impressed with this Divine immanence and omnipotence. Here he is at first-hand with elemental forces. "God made the country; man the town"; and it might be added that God seems to control the country, and man the town. As between Chicago and Peaceful Valley in terms of human welfare, let the reader decide who is making the better job of it.

A recent scientific writer has given in the early part of his book, disdainful thrusts at those superstitious ones who still believe in an unseen God—a Spiritual Father—responsible for life phenomena. Then he substitutes, in his own nomenclature, another Being; in undertaking to give a reason for the evident progress of the group even at the expense of the individual, he says, "Mother Nature loves the group, and cares little for the individual." All through the book he has his maternal deity "loving," "abhorring," "determining," "directing." He attributes to "Mother Nature" all those characteristics Christian theologians have attributed to "Father God."

Now, whether one speaks of "Mother Nature" or of "Father God," it is certainly true that this Creator and Nurturer of life is very near to, and very important in the estimation of, the farmer. From sunrise to sunset (and he sees both events every day in the year); from springtime to harvest; from the January blizzard to the August drouth;—always the farmer is in close association with the scientist's

"Mother Nature" and the Christian's "Father God."

2. The other religiously important concept is that of the unity and solidarity of the group of common worshippers. The Christians have called it "the communion of the saints"—although it must be humbly admitted that the word "saints" must be taken in a very, very, relative sense. The "one family" idea permeates a large number of religious groups. That one ought to "love the brethren" is inherent in the religious content.

The practice of the "love of brethren" is peculiarly a rural function. Apartment dwellers in New York do not know that the people who swarm with them under one roof are brothers. In fact, they are all so transient that there is not even the opportunity to make casual acquaintances.

But in the indefinite area known as "Pleasant View" out in the country, the folks all know each other, and watch over one another with jealous care.

While the farm neighborhood is enlarging, yet the process is also an extension of "the brotherhood."

Rural religions that hold to a faith in a present and directing Providence and in a very close brotherhood, have always been successful.

The agricultural co-operative movement

should greatly strengthen the religion that teaches the practice of brotherhood—for it is the same doctrine applied to economic life.

The conclusion is that the Church that

gets back to the teaching and practice of "the Fatherhood of God and the Brotherhood of Man" should from this on be the powerful and successful rural church.

The Rural Church and Agricultural Extension

By PAUL L. VOGT, the Dean of the Extension Division, University of Oklahoma

Within the last twenty years extension service by public agencies has grown very rapidly. In 1910 there were no county agricultural agents. Now there are 2,582 county agents and assistant county agents distributed in every State in the Union and Hawaii. There are 1,238 women employed in home demonstration work. There are 193 representatives employed in boys' and girls' club work. When State and national directors and assistants and special workers such as farm management demonstration agents, foresters, and other specialists are included, there is now a total of 5,528 agricultural extension representatives serving rural people throughout the United States.

In addition to this group the Smith-Hughes law passed by Congress in 1917 provided for teachers of agriculture in connection with local schools. These teachers are employed on a 12-month basis and have a considerable portion of their time available for advisory service to the farmers in their school communities. In 1927-28 there were 3,853 teachers of vocational agriculture in schools that taught boys attending high school. 300 teachers

in addition taught day unit schools in outlying schools. 274 taught part time schools and 1,007 taught evening schools. This makes a total of 5,434 teachers of vocational agriculture.

The relation of the Church to agricultural extension varies with the needs of the communities wherein the Church is located. The principle should be applied that it is the business of the Church to take an active interest in any phase of community interest that has a relation to the welfare of the people. All interests have a bearing on the spiritual life of the community. If this principle is followed it will be found that there are still places in America where the minister of the gospel should himself assume leadership in the study and redirection of farm practices. He should teach the farmers how to organize for better production and marketing. He should teach them how to secure better credit and how to save interest through cash purchases. His services in laying a better foundation for economic welfare will reflect directly in better Church buildings, better schools, better homes, more community loyalty, and happier and more contented lives.

In many, if not most rural communities today the work of the Church is to give moral support to the good work of other agencies in agricultural improvement. The rural minister who has the confidence of the people is still the most influential single individual in rural life. Repeated illustrations could be given wherein other agencies could not make headway in the community until the minister and the Church took the lead in creating a public opinion favorable to the improvement. The Church that opens its doors for the discussion of better agriculture is enlarging its influence in rural life. The minister of the gospel who is acquainted with the county agent and other members of his staff will not only become an important factor in enriching the economic life of his community but he will also be strengthening the Church in the regard of the people. Religion will take on a new meaning and will be appreciated as an important factor for life in this world as well as having a relation to the world to come. The Church and agricultural extension should work together for the common good and such co-operation will strengthen the service of both.

"The Message of the Flowers"

By J. Lucian Roush, Esterly, Pa.

Every natural object, whether living or inanimate, is full of interest and instruction. The great seers and teachers of mankind have drawn some of their best lessons from nature. The Psalmist, in worshipping his Creator, exclaimed: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice cannot be heard." One of the sages of old, in urging men to be industrious and provident, said, "Go to the ant, thou sluggard, consider her ways and be wise." The Master inculcated lessons of trust in His disciples by asking them to consider the fowls of the air and the lilies of the field, and the Bard of Avon found sermons in stones and books in the running brooks.

Since all nature is so replete with lessons for life and everywhere beckons us to learn from her, let us turn to one of the brightest pages in her open book and learn the message of the flowers.

Of all the objects by which we are surrounded, none are probably more universally admired than the flowers. In speaking of them, Ruskin says, "Children love them, quiet, contented, ordinary people love them as they grow, luxurious people rejoice in them, gathered. They are the cottagers' treasures, and in the crowded towns mark the windows of the workers, in whose hearts rest the covenant of peace." We love to associate them with all that is tender and beautiful in life. They add to the joyousness of the marriage feast, they give comfort to the aged and the sick, and bring their message to the open grave. We like to think of them as they grew amid the bowers of Eden, and as they will grow in that fair Home Land, "where everlasting spring abides and never-withering flowers."

It is not strange that the poets should have loved the flowers, and that they

HOPE

The world is so full of blighted desires,
Thwarted, yet living like smouldering fires
Ready to burst into flame!

The world is full of ambitions gone wrong,
When the road proved treacherous, rugged, and long
That led to hoped for fame!

The world is full of hearts that ache
With sorrows and griefs that almost make
The blood of man grow cold.

But life is full of surprises, too—
So "Hope," like the sun, comes shining through,
And colors the world with gold!

—Grace H. Poffenberger.

should frequently have delighted in giving expression to the thoughts which they suggested. Our own poet, Longfellow, has expressed his thought in these words:

"Wondrous truths, and manifold as wondrous,
God has written on those stars above:
But not less in the bright flowerets under us
Stands the revelation of His love."

If, then, the Father of all seeks to gladden the hearts of His children by sending them these messengers of love, may we not say that the flowers also suggest the larger truth, that we may read the same lesson in all the beautiful forms in nature, and in all her harmonies of color and of sound? What a beautiful world this is when the heart is

at peace, and man is "in tune with the Infinite." What an unwearied, ever-changing succession of beautiful sights and sounds nature is constantly providing for those who have eyes to see and ears to hear.

"There's beauty all around our paths,
If but our watchful eyes
Can trace it mid familiar things."

From the dewdrops that sparkle like diamonds in the morning sun, to the countless dimplings of the ocean wave; from the glories of the rainbow to the splendor of the sunset, when the great artist spreads His canvas on the western sky; from the delicate tracery of the frost on the window pane, and the graceful curves of the snow drift, to the bold outlines of the storm cloud and the mountain peak; from the miniature forms of the moss to the stature and symmetry of the lordly pine; and from the flowery meads of the star-spangled heavens, all is one vast panorama of beauty.

Although the flowers, in awakening within us pleasant thoughts and emotions, bring us a message of gladness, they also teach us the lesson of man's mortality. The shortness of human life has often been compared to the brief existence of the flowers. The sacred writer says, "As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." To Milton, the dying infant seemed like the fading of a delicate blossom.

"O fairest flower! no sooner blown but blasted,
Softened silken primrose fading timelessly.
Summer's chief honor, if thou hadst outlasted
Bleak winter's force that made thy blossom dry."

To the observant, each falling leaf, each withering petal and each fading calyx is a MEMENTO MORI, a mute but potent reminder that all things must pass away. And yet in their passing and their reappearing they give us hope. In their awakening, after their long winter's sleep under the sod, to bloom again in radiant beauty, they are to us a type of resurrection, a second birth. We bring flowers to the

graves of those we love, not simply because their fragrance and beauty reminds us of the virtues and the loveliness of those who have passed away but also for the reason that they suggest to us the thought of continued existence in a brighter world.

And now as we look upon these fair and innocent children of the earth and try to

interpret the message they bring, may we be able to say with the poet:

"Were I, O God, in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of Thy ordaining
Priests, sermons, shrines."

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Religion Without God

A descendant of Thomas Huxley, the great agnostic of the Victorian era, is, like his grandfather, keenly interested in religious questions, but more tolerant of religious beliefs and more sympathetic to religious observances. Indeed, he seems desirous of retaining all that is of value in religion and worship, whilst rejecting its source. He might be likened to a man who wishes to have a watch that will keep time without a mainspring. Prof. Julian Huxley's new book, "Religion Without Revelation," is in effect a plea for religion without God. Believing the essence of religion to be "the sense of sacredness," he justifies and approves religious organizations and worship. He says, "Once it is realized that the sanctity that inheres in places or buildings, in ritual or ceremonial, is imparted to them by the human beings who have felt them as sacred, then no one of religious inclinations will be debarred by credal difficulties or what he regards as dogmatic absurdities from participating in worship. For worship itself will be seen to be . . . an opportunity for a com-

munal proclaiming of belief in certain spiritual values; for refreshment of the spirit through that meditation guided by pure desires which alone deserves the name of prayer and through the sense of contact which spiritual mysteries which disappear or are not thought of in the rush of practical life; for expressing in music or liturgy various natural religious emotions of praise, contrition, awe, aspiration, which otherwise would remain without natural outlet. Creeds are necessary if one is to have an organized Church at all, but far too much stress has been laid by religious bodies on confessions of intellectual faith. With the acceptance of the view here maintained, these would automatically have to be adjusted to the new outlook. The test of formal membership of a particular religious organization would still reside in the acceptance of particular beliefs and ideas, but these different schemes of thought would be all particular aspects of a more general scheme, and matters would be so arranged that intellectual barriers, in the form of creeds and dogma, should no more prevent

a religiously-minded man from worship in a Church not of his own sect. . . ." Commenting upon this remarkable passage, Dr. R. F. Horton, the veteran British preacher, while deploring that Prof. Huxley seems to "bow the Creator out of His universe in order to save His character, to relieve Him of the charge of making a universe in which there is moral evil and suffering" and to believe that there is nothing corresponding to personality in the universe outside ourselves, says he should not wonder, in the light of the great change which is taking place in the attitude of physical science to thought and to life, if presently science becomes one of the great contributing forces to religion: "I should not wonder if, instead of discrediting revelation, science before long will approve it, will bring a further revelation from its own resources and will confirm that certainty of God and the relation to Him which we supposed was the gift of religion, but which is really the gift of being a human being at all. . . . We are made far too much in the image of God ever to get on if we cease to believe in Him and lose the traces of His image."

NEWS IN BRIEF

STATISTICAL REPORTS FOR 1929

Forty-one of the Classical stated clerks have already forwarded their statistical tables to Stated Clerk Stein for printing in the forthcoming Minutes of the General Synod of Indianapolis.

Thirty-six of these tables are 100 per cent mathematically accurate in their records of Communicant Membership and Total of All Benevolences. Four show slight errors that the respective Classical stated clerks may be able to rectify before printing. One replies that such correction is not possible. The remaining 19 tables are daily expected in order that General Synod's stated clerk may promptly summarize and publish the Statistical Report of the entire Reformed Church in the United States for the year ending April 30, 1929.

NOTICE

On Monday morning we received a request for a Change of Address to R. F. D. No. 2, Perkaspie, Pa. The communication, however, failed to contain a signature and we are at a loss to know by whom same was sent. Will the subscriber desiring such change, please repeat the request, giving his or her name, and the former address, if you please?

CHANGE OF ADDRESS

Rev. Clarence Woods has changed his address from 169 Marvin avenue, Akron, Ohio, to Aberdeen road, Fairlawn. Fairlawn being a suburb of Akron, all mail is to be addressed to Rev. Clarence Woods,

care Grace Reformed Church, Bowery and State streets, Akron, Ohio.

Doris Ann Reibold, of St. John's Church, Evans City, Pa., Dr. Howard H. Long, pastor, won 2nd prize of \$10 in the Stewardship Essay contest, Class A.

The "Messenger" was represented at the interesting meeting of the Editorial Council of the Religious Press in Washington, D. C., June 17-18, by the editor and circulation manager.

Lie. William R. Barnhart, who has been teaching philosophy and religious education in Pacific University, Forest Grove, Oregon, the last two years, preached an excellent sermon in Christ Church, Baltimore, Md., to a very appreciative audience Sunday morning, June 16.

Memorial Church, York, Pa., Rev. E. O. Keen, pastor, observed Holy Communion June 16. In the past year, of the 287 members, 235 communed. Memorial Church is one of a group of 5 Churches of other denominations, which will hold a series of 10 Union Sunday evening services this summer.

In St. Mary's Church, Silver Run, Md., Rev. Felix B. Peck, pastor, the sermon on May 19 was preached by Rev. Charles B. Rebert at the evening service. Musical Sunday Evening Services are being conducted under the direction of Mrs. Samuel Smith, organist.

Rev. Wm. T. Brundick is completing his second successful year as pastor of Zion

Church, Millersville, Pa. For the first time in the history of the Church, the Church School shows an attendance of over 100 for every Sunday of the past month. Holy Communion will be celebrated June 30.

In the Grindstone Hill Charge, Marion, Pa., Rev. John C. Sanders, pastor, 32 members were received during the year. The average Sunday School attendances for the year were: Marion, 130; Grindstone Hill, 196. Heidelberg Sunday School gave \$50 to the Near East Orphans. The total contributions for the Apportionment were \$1,175.56.

In Trinity Church, Wilkinsburg, Pa., Dr. Harry Nelson Bassler, pastor, the message on May 12 was brought by Mr. James C. Mace of the Y. M. C. A. The annual picnic was held June 20 in Idlewild Park. One of the adult classes recently set the good example to others by giving to their teacher a subscription to the "Reformed Church Messenger," as a birthday gift.

Rev. L. G. Beers, pastor of Solomon's Church, Macungie, Pa., made the address at the C. E. convention of the Lions-Macungie Lutheran Charge May 9. He also conducted the Mother's Day service and preached the sermon in St. John's Church, Slatintown, on May 12. Rev. Mr. Beers preached the baccalaureate sermon to the graduates of the local school on June 2. Mother and Daughter Week was fittingly observed.

In the Carlisle, Pa., Charge, Rev. Daniel A. Brown, pastor, interesting and helpful

Children's Day services were conducted as follows: In Trinity Church, May 26; Salem, June 9; St. Matthews, June 16. On each occasion the decorations were beautiful and appropriate, and splendid programs were successfully rendered to large and appreciative congregations.

The baccalaureate sermon in the Ashland High School was preached on June 16 by Dr. I. M. Schaeffer. Matthew 19:20 and "Diploma Plus" were the text and theme, respectively. The "lack" that was stressed are "love, adventure, cross and knowledge of God." The singing by the choir of Zion's Church, Mrs. A. R. Keim, chorister, was an inspiring feature of the service.

Assuming the pastorate of St. Stephen's Church, South Wheeling, W. Va., Rev. Elias J. Knoch delivered his first sermon as minister there on June 2. Rev. Mr. Knoch succeeds Rev. George Grether, who has recently gone to Sauk Center, Wis. There was a large congregation present at the service. Rev. Mr. Knoch took for his sermon subject: "Service—In Pastoral Relationship," and his text from Luke 22:27.

In First Church, Washington, D. C., Rev. Dr. James D. Buhner, pastor, Mother's Day and Children's Day were fittingly observed with special speakers. The Consistory has granted Dr. Buhner a leave of absence this summer, long enough to make a trip to Europe. Dr. and Mrs. Buhner and Mr. and Mrs. W. Burkhardt have reservations on the "Baltic" which leaves New York on July 27 for Liverpool. They will return on Oct. 13 on the "Berlin."

St. Peter's Church, Lancaster, Pa., Rev. C. D. Spotts, pastor, held a special service June 23 in commemoration of the 200th anniversary of the founding of Lancaster County. Dr. H. M. J. Klein preached the sermon. Children's Day was appropriately observed. The pastor was elected president of the Consistory on June 3. Elder J. Q. Truxal is vice-president; Deacon E. C. H. Maurer, secretary; Deacon W. H. Kurtz, financial secretary; Elder H. R. Omwake, current expense secretary; Elder C. G. Grube, benevolent fund treasurer, and ministerial relief treasurer, Elder J. Q. Truxal.

Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, has issued a most helpful and attractive 1929 Directory, containing pictures of the past, the old and new Church buildings, the interiors of the Church and renovated Church School rooms, and the members of the D. V. B. S., and 1928 confirmation class of 10 members. There is also a greeting from the pastor, the personnel of the Church organizations, a resume of the history of this forward-looking congregation, statistical records, and the membership list.

The program for the 40th Annual Reformed Pen Mar Reunion to be held Thursday, July 18, will excel any that has been held. The address will be delivered by Rev. Dr. Henry I. Stahr on the subject, "What the Church Means to Me." The music will be under the able direction of Rev. Dr. David Brunning, of St. Matthew's Evangelical Church of Baltimore, Md., and will be by the various Evangelical Churches of Baltimore. The "All College Hour" will be a feature this year and is under able leadership.

On Tuesday, June 4, at high noon, the Rev. Ervin E. Young, associate pastor of Central Church, Dayton, O., and Mrs. Mary A. Lantz, a member of Trinity Church, Phila., Pa., were united in marriage in Olivet Church, Philadelphia, Trinity Church now being remodeled. A large company of friends were in attendance. The officiating clergymen were Rev. Dr. J. M. S. Isenberg and Rev. Purd E. Dietz. The best wishes of a large circle of friends, east and west, go with the happy couple. After July 1 they will be at home

at 919 Lexington avenue, Dayton, Ohio.

Rev. Jacob G. Rupp occupied the pulpit of St. John's Church, Orwigsburg, Pa., Rev. H. J. Herber, pastor, on June 9, and delivered a splendid message on "The Call to be a Blessing." He baptized the 3 month's old son, Robert Colvin, of Rev. and Mrs. Herber. Rev. Mr. Herber gave the address at the Auburn High School Commencement exercises and was the orator at the annual Memorial Day exercises at Auburn, Pa. On June 16 Rev. Mr. Herber celebrated the 15th anniversary of his ordination to the Gospel ministry.

Children's Day was fittingly observed under the auspices of Zion's Sunday School at Augustaville, Pa., on June 16. The exercise, "Children's Day Classics," was effectively rendered. The floral decorations were beautiful and elaborate and the old historic stone edifice was filled to capacity. Jacqueline, infant daughter of Dr. and Mrs. E. M. Heckert, received the holy rite of baptism. The offering for the Apportionment was liberal. Rev. O. F. Schaeffer, of Berwick, supplies this congregation with preaching each alternate Sunday.

Children's Day was observed at the morning service, June 9, in First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, the program being in charge of Mrs. Shaffer. At the evening service, the pastor was installed by the committee appointed by the Classis, Revs. H. A. Fesperman, J. A. Palmer and Elder Gimer. Rev. Mr. Palmer preached the sermon. On the night of June 11 the Father and Son banquet was held with about 100 present. The W. M. S. served the supper and a fine musical program was rendered. Rev. H. A. Fesperman made the address of the evening.

Rev. Morgan A. Peters, pastor of Trinity Church (Tulpehocken), near Myerstown, Pa., preached the baccalaureate sermon to the Stouchsburg High School on Whitsunday. On June 9 the annual Feast of Roses was celebrated, with Rev. Dr. T. A. Alspach delivering the discourse. Rev. Dr. I. Calvin Fisher and Rev. Pierce E. Swope assisted. The decorations were the most elaborate ever. On June 12, Rev. Mr. Peters presented a report from the sessions of General Synod before the Lebanon Valley Reformed Ministerium. June 23 being the annual visitation day for the Lehigh Valley Past Grands' Association, I. O. O. F., the pastor, as usual, accompanied this body and assisted in the services conducted by them.

The regular Church services in the First Church, East Mauch Chunk, Rev. D. F. Singley, pastor, on Sunday evening, June 16, were in charge of the young people. The characters brought out the prayer life in the various professions in life. The characters centered around the mother and her 3 children who had family worship before they retired for the night. Mrs. Robert Mummy took the character of mother. Jean Mummey was the small girl. Richard Rahn, baseball player; Mildred Miller, high school girl; Harry Doll, college student; Arabella Terry, teacher; Roy Bittler, physician; Edith Bond, nurse; Louise Mummy, musician; Helen Doll, artist; Margaret Brusch, outdoor girl; Ralph Swank, workman; Edna Marks, scrub woman; Ruth Rabenold, kitchen maid; Raymond Whetherick, clergyman. As each character appeared on the stage, they prayed a prayer, asking God for special power and help to accomplish their duty for the day. At the close of the service all joined in a prayer of confession and closed with the Lord's Prayer.

Rev. F. A. Rosenberger, pastor of the Glade Charge, Walkersville, Md., gave a short Memorial Day address at the event of the Community Memorial Service held Sunday morning, June 2, at the Mt. Hope Cemetery, Woodsboro, Md. St. John's, of

THE REV. SAMUEL H. ISENBERG, Ph.D.

Word has come of the passing of Rev. Samuel H. Isenberg, Ph.D., on Sunday morning, June 16, at his home, 837 Franklin avenue, Aliquippa, Pa. The funeral was held Monday evening. A fuller account of the life of Dr. Isenberg will appear in an early issue.

Woodsboro, was well represented at the service, as well as in the parade which preceded this service. At the home of Mr. and Mrs. R. B. Rosenberger, of St. Luke's, North Wales, Pa., a very pretty wedding was solemnized on the afternoon of June 5 at 3 P. M., when their son, Rev. F. A. Rosenberger, was united in marriage to Miss Helen A. Hertzler, daughter of Mr. and Mrs. J. C. Hertzler, of Lancaster, Pa. The wedding march was played by Mr. William Proctor, a member and organist at St. Luke's, and classmate of the groom's at North Wales High School. The ceremony was performed by the Rev. C. B. Marsteller of Trinity Church, of Mercersburg, Pa. Rev. Mr. Marsteller was a close friend of the groom while at Franklin and Marshall College. Directly after the reception, which was given the newlyweds, they left by automobile on a short trip through Pennsylvania and New York to Watkins Glen, where they spent several days, prior to returning to their new pastorate at Walkersville, Md. Rev. Mr. Rosenberger was a graduate of the North Wales High School in the class of 1922, of Franklin and Marshall College with the class of 1926, and of the Eastern Theological Seminary with the class of 1929. Mr. Rosenberger had been supplying at the Glade Charge since March 1, and was recently installed as the pastor. Mrs. Rosenberger is a graduate of the Stevens High School for Girls at Lancaster, in the class of 1924, and has been an active worker in the Covenant U. B. Church at Lancaster, Pa.

On Sunday morning, May 26, Mr. F. A. Rosenberger, a member of this year's graduating class of the Theological Seminary at Lancaster, Pa., was duly ordained and installed into the pastorate at the Glade Charge of Walkersville. This charge includes the Glade Church at Walkersville and St. John's at Woodsboro. The ordination and installation committee appointed by the Maryland Classis to which this charge belongs, included Rev. Dr. Henri L. G. Kieffer, Rev. J. M. De Chant, and Elder R. H. Blair, of St. John's Reformed Church, Woodsboro, Md. The devotions were in charge of Dr. Kieffer and the sermon was preached by Rev. Mr. De Chant. The evening of Tuesday, June 18, was a gala evening for the folks of the Glade Charge, when the members of the two congregations joined in rendering a reception to their new pastor and his bride, who have recently located at Walkersville. The receiving line was composed of the elders of the two congregations and their wives, along with the pastor and his wife, and after all had met formally the new couple, all adjourned to the lawn of the Church where lights had been hung and a piano placed. A very interesting and entertaining program ensued which included a number of songs by the group, interesting addresses by Dr. Henri L. G. Kieffer and Rev. Chas. D. Shaffer, of the Frederick Y. M. C. A.; readings by Rev. J. M. De Chant and Miss Edna Grace Smith, of Woodsboro. Rev. T. W. Lloyd, of the M. E. Church, representing the Walkersville Ministerium, made a brief address of welcome to the new pastor. The new pastor was then called upon for a few remarks. Refreshments were served to all directly following the program.

The cornerstone of the addition to the Berger Home will be laid on Saturday, June 29, at 3 P. M. This home is located in Wyncote (Jenkintown Station of the Reading Railroad). It is less than five minutes' walk from the station and is at the corner of Maple and Fernbrook avenues. The address will be delivered by Rev. Harold B. Kerschner. The program will be in charge of Rev. Dr. Maurice Samson, the president of the Board of Managers. A large attendance is asked for. An opportunity will be given to see the home.

St. Peter's Church, Zelenople, Pa., Rev. Dr. J. H. String, pastor, is now holding its fourth Vacation School. Two of the teachers of the public schools, who are also members of the Church, and Mr. Scott F. Brenner of the middle class of the Theological Seminary at Lancaster, are among the teachers. The School is under the direction of Mrs. String. Six young people are assisting in the various classes. Dr. String has charge of the manual training and recreation for the boys. The training, in living the Christian life through Bible study, worship, story telling, discussion, making notebooks, hand work and recreation, is holding the children with unusual interest.

The 8th Annual Summer School of Theology for Ministers and Laymen will be held July 1-6 in the Seminary at Lancaster, Pa. The opening lecture will be given by Dr. Reinhold Niebuhr July 1, at 8 P. M. Professor Niebuhr will also lecture July 2 and 3, 9.20 to 10.10 A. M.; July 4, 5, 6, Dr. Gaius Glenn Atkins will lecture during this period. From 10.20-11.10, Dr. Oswin S. Frantz will deliver a lecture each day, and from 11.20-12.10, Robert Cashman will lecture on the business side of a minister's work. Address all communications to President George W. Richards, Theological Seminary, Lancaster, Penna.

On the cover page this week is pictured the unusual Junior Bible Class of New Goshenhoppen Church, East Greenville, Pa., Rev. Calvin M. DeLong, pastor. This active group has an enrollment of 86 young men, who are either regularly employed away from home or attending college, and has an average attendance of 55. It is a class that is rich in good works. In connection with the recent renovation of the Church these young men paid the larger amount of the cost of the new carpet. They are also making it possible for a musically inclined boy at Bethany Orphans' Home to receive lessons on the violin. In addition, at Easter time they presented each child in the Home with a half pound carton of jelly beans. The officers are: Henry K. Urffer, president; Francis Gerhart, vice-president; Harold Albitz, secretary, and Harold Reed, treasurer. Miss Elizabeth Roeder, of East Greenville High School, is the teacher.

Mrs. Rufus W. Miller was the principal speaker at a special morning service held at St. John's German Church, Philadelphia, where a large congregation assembled June 16. Taking for her subject, "Things Worth While," Mrs. Miller stressed the fact that only those things that pertain to right living are worth while, and enumerated the list as found in St. Paul's category—things that are true, just, honest, lovely, pure, of good report, of virtue, and of praise—and in expounding these the speaker enforced the same with many striking and appropriate illustrations. "Each one has some talent, however small," said Mrs. Miller, "that can be used for the upbuilding of the Kingdom, and if each one would bring to his Church, the talent of teaching, singing, playing of musical instruments, executive ability, of visiting the sick, or even willingness to help or give their time in any way, how glad would it make the heart of your pastor, for he needs your help even as you need his." "Thus living, thus loving, even with so little a

thing as a smile or a kind word," said Mrs. Miller in closing, "we will be doing the 'Things Worth While'."

In Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor, the Canton Welsh Choral Society of 50 voices, under the direction of Mr. Gwilym G. Rhys, gave a sacred musical on Sunday evening, June 16, under the auspices of the Young People's Council of Stark County. Mr. Earl W. Seibert, the director of Religious Education, occupied the pulpit in the absence of the pastor on June 16.

In Zion's Church, Greenville, Pa., Rev. Dr. Paul J. Dundore, pastor, the D. V. B. S. began its work on June 10. The Sunday evening services have been discontinued for the summer months. Two morning services are being held each Sunday morning at 8.15 and 11 o'clock.

The Men's Brotherhood of First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, held a special meeting on Monday evening, June 17, at which time Judge A. W. Agler, of the Court of Common Pleas, Stark County, was the speaker.

In Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, the Ladies' Aid will start Building Fund Gift Day June 30, with a \$500 cash contribution. During 1928 this organization gave \$1,000 to the Building Fund. The Sewing Circle of the Ladies' Aid recently provided 300 glasses for table use, and a refrigerator for kitchen use.

The Interdenominational Missionary Institute under the auspices of the Women's Interdenominational Union and the Philadelphia Federation of Churches, will be held at Holy Trinity Parish House, 217 South 20th street, Philadelphia, Sept. 23-25. Nationally renowned leaders in Home Mission, Foreign Mission, Methods Classes and Young People's Forum will be on the program. Walter Getty, director of Young People's Dept., Missionary Education Movement in the U. S. and Canada, will be in charge of the forum, and he has prepared a questionnaire concerning "Personal Relations, Religious Life, and the World Task of Young People." Copies of the questionnaire may be secured, for use during the summer, from the Interdenominational Union, Room 802, Schaff Bldg., Phila., Pa. Such leaders as Dr. deBlois, Mrs. John Ferguson, Dr. A. V. Casselman, Mrs. Helen Barrett Montgomery, Dr. Stanley High, Dr. Shriver and Elizabeth Harris are on the program. Send your registration fee of \$1 early to Mrs. Jennie Griffith, Registrar, 802 Schaff Bldg., 1505 Race street, Phila., Pa. Suppers will be served daily at 6.15 P. M. at \$1 per plate. Procure your supper reservations early, as the number of persons that can be served is limited.

The program of the 39th Annual Assembly for Spiritual Conference of Ministers and Laymen, to be held at Franklin and Marshall Academy, Lancaster, Pa., July 29-Aug. 2, is as follows: 7.45 P. M., Monday evening, devotion in charge of Rev. R. L. Rupp, and sermon by Rev. Hobart D. McKeenan. On Tuesday, 9 A. M., devotions, Rev. Earl G. Kline; at 9.15 each day Rev. John B. Noss, Ph.D., will conduct a period of Bible Study; 10 A. M., "Building the Kingdom of God Into Race Relationships," Rev. Karl H. Beck. At 7.45 P. M., devotions, Rev. John F. Frantz; "The Church Functioning in the Community," Rev. Paul D. Yoder. On Wednesday the devotions will be in charge of Rev. J. M. DeChant. At 10 A. M., "Jesus' Conception of the Beautiful," Rev. Dr. John C. Bowman. At 7.45 P. M., devotions, Rev. William A. Hammond; "How Can Our Capitalistic Order of Society Be Christianized?" Rev. David Dunn. Thursday morning, devotions, Rev. George T. Filtz; a business meeting will be held at 10 A. M.; at 10.15 "Our Conception of Salvation as Influenced by Changing World Conditions," Rev. Paul J. Dundore, Ph.D. At the banquet at 6

o'clock, Rev. William F. Kosman, D.D., will be the toastmaster and toasts will be made by Revs. George L. Roth, D.D., Frederick K. Stamm and W. Stuart Cramer, D.D. On Friday the devotions will be in charge of Rev. Paul I. Kuntz, and at 10 o'clock the discussion in the Open Forum will be led by Dr. Conrad A. Hauser. Rev. Robert J. Pilgram will lead in the singing and Rev. Ralph E. Hartman will be the pianist. Reservations should be made at your earliest convenience. Write to Prof. E. M. Hartman, Franklin and Marshall Academy, Lancaster, Penna.

Jerusalem Church, of the Warwick, Pa., Charge, Rev. George B. Raeyer, pastor, beginning with last autumn, pursued the prayer and personal evangelism methods in striving to bring souls under the influence and power of the gospel. These efforts resulted in a total of 34 accessions for the entire year. Three children received baptism. The Church School is doing effective work. The Young People's division received the banner for four successive months from the 8th district of the County S. S. Association for service well rendered. The young people go in groups visiting shut-ins and sick, rendering service in song and prayer. There is a flourishing W. M. S., an active Sewing Circle, which renders assistance in sewing wherever there is need, gratuitously and willingly, an active C. E. Society, an Ushers' Association and a mixed chorus that renders great help. These faithful people subscribed \$735 for Ministerial Relief and have now paid three-quarters of the amount. They are also planning to do something for the Phoebe Home. Adjacent to the Church property is a beautiful, well-shaded grove, which they hold jointly with the Lutheran Church. It is convenient for religious purposes and picnics, as a large pavilion, containing a well equipped kitchen, has been built. The growth of this congregation can best be measured when it is compared with its beginning 16 years ago, with a small worn-out building, a membership of 62, of which number 42 communed, and a Sunday School of 46. There were no auxiliaries. Today, a building equipped for school and congregational purposes, seating 400, a school enrollment of 140, communicant membership of 164, of which number 160 communed, show the results of whole-hearted, faithful and loyal efforts of these earnest followers of the Master, who, with perseverance, strove mightily for the cause of Christ, winning a signal victory. This gives great cause to rejoice in the Lord, for His marvelous work amongst His people. "All glory to His holy name."

The commencement week of the Evans City, Pa., high school, began on Sunday evening, May 26, with the baccalaureate sermon by the Dr. Howard H. Long, pastor. The graduates, resplendent in caps and gowns, marched in the Church, followed by the faculty of the high school during the prelude played by the organist, Miss Mary Rayhiser. The choir rendered an anthem in which they were assisted by the male quartet from Creider's Corner. The quartet rendered two special numbers. Ministers of the other Churches assisted in the services. The subject of Dr. Long's theme, "Meeting Life's Challenge," was instructive as well as inspiring. In the course of his remarks he said, "Before I speak of the 5 ways, in one of which you must meet life's challenge, may I say just a word about the challenge which there is in life, in your life and in mine. This challenge is nothing more or less in facing God, the author and finisher of our faith, from Whom cometh every good and perfect gift and allowing Him to unfold His program, then facing Satan, the evil one, the author of everything that is bad and wicked, allowing him the same privilege of unfolding his program, and then turning to self and demanding of ourselves an answer which shall make clear and plain

our own inmost heart's desire. There are 5 things that enter into life to make a success and to make you a leader of others: promptness, environment, determination, education and Christianity." The Church was very beautifully decorated with cut flowers and the capacity audience enjoyed the service.

In First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, services, rededicating the Church School rooms, were held on June 2 when Dr. Theodore F. Herman was the speaker for the day. During the past 6 months extensive alterations were made in the Church School equipment. By additional building and through reconstruction, large and beautiful rooms have been provided for all the departments of the Church School. The adult room, with a seating capacity of 500, is provided with a platform 15x24 feet, which will enable the young people to do splendid work in dramatics and pageantry. As a part of the rededication services, the play, "The Terrible Meek," by Charles Rann Kennedy, was presented by the Dramatic League of the Second Presbyterian Church of Pottsville, Pa. Rev. A. N. Sayres gave the address on the evening devoted to religious education. Besides the Church School rooms, a social room was provided in the basement. The kitchen is fully and splendidly equipped. The dining room seats 240. This room will also accommodate the scout troop of 40. The Church School has been reorganized with Mr. Selos R. Barnet, general superintendent. Mr. Barnet has served the school most ably for 38 years. He has kept abreast of the times in Church School work. New spirit and new pupils have already been realized. The exceptionally fine musical presentations of the week were in charge of Mr. Myron R. Moyer, organist and choir-master. His work is of the highest quality and always gives inspiration to the worship.

A LETTER FROM DR. A. KELLER OF THE EUROPEAN CENTRAL BUREAU FOR INTER-CHURCH AID

Geneva, June 7, 1929.

Rue de Candolle 19.

Reformed Parishes in Russia

Whilst the Lutheran parishes in Russia, scattered all over the whole country as far as Siberia, succeeded in building up a new Church with about 80 pastors, the Reformed parishes have been nearly all destroyed. Most of them have lost their pastor and some of them have still got their building which they tried to keep with the utmost effort, but always in the fear lest the government would take it away. The congregations assemble in these Churches, praying and singing their hymns and looking out for a pastor. Dr. Adolf Keller received this month a letter from such a congregation in southern Russia, whose name he cautiously omits to publish:

"We are so thankful for the help of our friends abroad. We hear again that the government intends to take our Church for worldly purposes. Our prospects are very sad and depressing. The members of our congregation have become so poor that, with the actual famine, they could not pay a pastor. Not even the modest expenses for the maintenance can be made without the greatest effort. If you could find us a pastor, he could perhaps dwell in one of the villages outside; only they took away recently also the manse in the country, and we are in great trouble about it. The situation becomes more difficult every day, but we do not despair, God has always protected us so long and has helped us through our friends."

This letter is signed by 7 members of the parish and is only one of many examples showing the relief work for the suffering Churches in Europe is very necessary.

LANCASTER CLASSIS TO ERECT ELDER ESCHBACH MEMORIAL COTTAGE

At the recent meeting of Lancaster Classis, the following recommendation made by the Committee on Christian Education was unanimously adopted:

"That Lancaster Classis erect a cottage in accordance with the plans of Synod's Committee, to be known as the 'Elder Daniel G. Eschbach Memorial Cottage Erected by Lancaster Classis,' and that Classis appoint a committee to take charge of this project."

The following were appointed to serve on this committee: Rev. Frank W. Teske, Harrisburg; Rev. William T. Brundick, Millersville, and Elder J. Q. Truxal, Lancaster. They have already raised almost the entire amount needed to erect the cottage.

Elder Eschbach was born at Barto, Pa., July 8, 1870, and spent his early days on a farm near Boyertown, and only a short distance from the new camp site. Soon after leaving school Elder Eschbach entered the employ of the Reading Railroad



The late Elder D. G. Eschbach

Company, which he faithfully served until his death on October 22, 1926. He began his work at the Barto Station, but was transferred to Lancaster in 1906, where he worked for twenty years until his death.

Elder Eschbach was received into the membership of St. Peter's Reformed Congregation, Lancaster, on December 20, 1908, under the pastorate of Rev. Charles E. Roth. From that time to his death he was the leading layman of the congregation, and to him is given the credit of holding the congregation together during critical and discouraging hours. On Jan. 3, 1911, he was ordained an elder, and served continuously in this office. As the leading elder he was always the pastor's right-hand man. There are few laymen who possess the quality of pastoral work such as Elder Eschbach displayed as he quietly labored among the members and friends of St. Peter's. From Sept. 1, 1907, to the time of his death, he served as the most efficient secretary-treasurer the Church School has ever had. He was filled with a rare enthusiasm for service, which expressed itself in his presence at nearly every meeting of the congregation or the Church School. He represented his congregation many times at the sessions of Lancaster Classis and Eastern Synod.

Finally, Elder Eschbach's affection for young people and his unceasing devotion to serving the religious needs of young people make the erection of this cottage a most appropriate memorial to his life and service.

A VACATION SUGGESTION

The vacation question is usually asked in the form of "Where are you going?" rather than whether you are going. Everybody takes a vacation of some sort, but there is still quite a bit of experimentation as to just the right place to go or

the right thing to do. The writer can strongly recommend, out of an experience of the past two summers, a week, or two, or three, spent at our Reformed Church House at Chautauqua, N. Y.

In the first place, our headquarters at Chautauqua Lake are in one of the finest locations on the grounds. The building is quite comfortable as a moderate-sized residence and is being steadily improved from year to year. The camaraderie among those who come and go and those who stay, all belonging to one of the two Reformed families (U. S. or A.), is delightful and a bit stimulating to one's denominational pride and desire for closer union with our brethren of the Dutch Reformed Church.

In the second place, Chautauqua itself is unique. There have been many imitations but there is still but one original Chautauqua. To one who has never experienced Chautauqua, it can scarcely be described; to one who has, it need not be. But as a combination of rest, relaxation, or stimulation, mental and physical, I do not know its equal. Do you enjoy boating, bathing, fishing, golf, baseball, quoits, or tennis? They are all to be found in alluring combinations. Do you prefer to attend lectures, or hear excellent music, or to do a bit of serious study? The range of choice is almost indefinite. Do you want to loaf, or to sit and think, or merely to sit? Your wishes will be respected.

All of this in varying combinations may be enjoyed in the companionship of your own party, or of Reformed friends whom you will meet here. Give it a trial by reserving a place for the coming summer and you'll become a regular, recurrent, habitue.

The writer confesses to have been drawn into the Board of Directors of the Reformed Church House, but this entails neither resource nor ability, and this invitation to come and see and be convinced, has no official connotation. If our Reformed Church people, even in the eastern part of the Church, would but know what awaits them at Chautauqua, the home would not hold them and an annex would be needed at once. Write to Rev. Henry Krause, of Pittsburgh and Chautauqua, for details. His reputation for veracity is a safe guarantee. Or, we are willing to risk our own reputation upon your being pleased.

—Joseph H. Apple.

Frederick, Md.

HEIDELBERG COLLEGE COMMENCEMENT

Sixty-six collegiate degrees were conferred by Heidelberg College June 12 in the annual commencement exercises in which the 76th annual senior class was graduated.

The baccalaureate degrees in arts and science were awarded to the 63 seniors who had fulfilled the requirements in the regular college course. The degree of

CHURCH FURNISHINGS



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

BLMYER
CHURCH
BELLS.



UNLIKE OTHER BELLS
SWEETER, MORE DURABLE,
LOWER PRICE.
OUR FREE CATALOG
TELLS WHY.

John B. Morris Foundry Co. Dept. 66 Cincinnati, O.

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER

Lebanon, Pa.

bachelor of music was conferred on one graduate of the conservatory, and a teacher's certificate in piano was presented to another student of the conservatory.

The college also conferred the honorary degree of doctor of divinity on two prominent ministers of the Reformed Church. Rev. Ellis S. Hay, pastor of Grace Church in Toledo, graduate of Franklin and Marshall College and the Lancaster Theological Seminary, and Rev. H. J. Rohrbaugh, pastor of the English Reformed Church in Cleveland, graduate of Heidelberg in the class of 1900 and of Heidelberg Theological Seminary, were awarded the honorary degree by President C. E. Miller on behalf of the trustees of the college in recognition of the valuable work of the two men in the ministerial field.

Especially honored in the commencement program was Miss Ida Louise Beam, honor student of the class, who delivered the college oration on the subject "Yonder Goes the Fife." Her address was a plea to her fellow students to the platent and colorful and the unreal in modern life, and to cleave to the fundamental truths which will survive the tendencies of the present moment. The literary society oration delivered by Miss Frances Marion Black, of the Euglossian Society, on the subject "Our Challenge" reviewed the remarkable changes which have taken place within the last half century in the status of women in business, education, politics, and all aspects of life. A third student oration to have been delivered by John Howard McElheny, representing the Aptonalton Literary Society, was not delivered. McElheny was excused from appearing by official action of the faculty due to the recent illness and death of his father.

The annual award of honors and prizes was made by President Miller to the following students:

Kefauver Memorial Prize, Junior class, highest grade; Lorene Elizabeth Kennedy, \$50. Stoner Memorial Scholarship, Sophomore class, Greek scholarship: 1. Jean Wilson Keith, \$30; 2. Rosella Mae Selz, \$20. Wellington and Anna Miller Memorial Prize, highest grades, senior year: Ida Louise Beam, first, \$25; Ruth Catherine Ryan, second, \$25. Thos. F. Keller Prize, highest grades for 4 years, Ida Louise Beam, \$50; Ruth Catherine Ryan, \$30; George Edward Gaiser, \$20. Wm. A. Reiter Memorial Prize, Freshman Extemporaneous Speaking, five equal awards, Kenneth Kohler, \$5; Edward Schlingmann, \$5; Robert Allman, \$5; Frederick Cassel, \$5; Wendell McGinnis, \$5; R. W. Herbster Prize, Oratorical Contest, Paul Sheats, \$15; Charles LeGalley, \$10. Alexander and Christina Carver Memorial Prize, Freshman English Composition, Edward C. Lee, \$15; Francis Casselman, \$10. B. F. Cockayne Memorial Prize, Junior Oratorical Contest, Jesse Williams, \$20; Nellie Otte, \$10.

The resignation of Miss Mary I. Park from the position of dean of women at Heidelberg was announced by President C. E. Miller. Miss Park's resignation was presented to the trustees of the college in their meeting here Tuesday and was formally accepted. However, the former dean, who has been on leave during the last year, a considerable part of which she passed in Europe, will return to Heidelberg in September to reassume the chair of philosophy, a position which she formerly held. The resignation of Dr. George A. Mulfinger, as professor of English, to take effect at the close of the school year in 1930, was announced, as was also the resignation of Guy S. Klett, instructor in history.

Kenneth Boyd Barnes, assistant in the department of chemistry, was elevated to the full professorship of the department. President Miller also announced today that an additional full time instructor in the training of student teachers would be

employed next year to comply with state requirements and that the changes in the plans for the coming year would result in the release from the faculty of Miss Elizabeth Stewart, instructor in English and assistant dean of women; Miss Esther Kern, instructor in French, and Miss Florence E. Boehmer, acting dean of women.

The work of remodeling Founders' Hall will continue during the coming summer, President Miller announced. Approximately \$8,500 was spent in work on the old building last summer and "several thousand dollars additional" have been collected for continuance of the work, it was stated. The trustees took action authorizing the building committee to proceed with the remodeling with such funds as are available to contract for the completion of the entire job as soon as 75 per cent of the cost has been pledged. In making this announcement President Miller also announced that the college is faced with an unusually large deficit in the operating expenses of the past year and for this reason the trustees were reluctant to proceed with the remodeling of the dormitory until the greater part of the necessary funds are assured. The funds for the work are being raised by the Churches of the Reformed Synod of Ohio.

A UNIQUE FUNERAL

Miss Nobu Kawamura's funeral was unique because it was Christian from beginning to end though arranged and conducted entirely by the principal, the teachers and the 600 students of a non-Christian normal school in Sendai. The school authorities had secured the use of the chapel of the Baptist Girls' School and there held, in the presence of about 800 people, a most solemn service. Four ordained ministers took part on the program. Two of these—Rev. Kawai and I—preached short sermons.

The noble young lady who had passed to the Great Beyond and for whom these obsequies were held was a Christian of such outstanding faith and a teacher of such exceptional ability that her fellow-workers spontaneously decided to give her a funeral such as would please her spirit in heaven.

Miss Kawamura was a graduate of the Normal School of Tokyo but she also took a course in Domestic Science in an American institution. Upon her return to Japan, I had hoped to give her a position on the faculty of Miyagi College, but as there was no vacancy just then, this was unfortunately impossible. Her faith-life was so filled with the love of Christ that her whole round of activities exhaled the spirit of unconscious sacrifice. Like Pestalozzi she might have said, "I have lived like a beggar in order that beggars might live like men." In the spirit of St. Paul, she died daily for her students, spent and was spent in the service which she rendered to her school and to her Lord.

The day after the funeral, two of her fellow-teachers, both non-Christians, said to her brother, "We also desire to have Christian funerals when we die." Miss Nobu by word and act showed plainly that she had been with Jesus, and the many tear-filled eyes at the funeral gave evidence that her fellow-workers gratefully accepted her testimony.

—Allen K. Faust.

Sendai, Japan.

MINISTERIAL RELIEF

The Board of Ministerial Relief met in annual session June 12-13 in Assembly Hall, Schaff Bldg., Philadelphia, Pa. Rev. Henry C. Nott, D.D., and Elder Edwin H. Marcus were the only members absent. Rev. T. F. Hoernemann, D.D., and Rev. William C. Sykes, D.D., the new members elected by General Synod, were present.

The Board organized for the next Tri-

ennium by electing Rev. Wallace H. Wotring, LL.D., president; Rev. Harry N. Bassler, D.D., vice-president; J. W. Meminger, D.D., secretary; Rev. Eugene L. McLean, D.D., treasurer, and Elder A. Paul Gerhart, campaign director. The executive committee consists of the president, vice-

A Charming Book

BLUE RUIN

By Grace Livingston Hill

With a pang Lynn thought of how she had looked forward to this day when she would be through college and Dana would have completed his seminary course. Now the day had come and gone, and Dana, too, had gone, gone to the sleek-headed little Jessie Bell—"Jezebel" Grandma would call her. That was life, thought Lynn, everything was sweet and pure, like her love and Dana's, and then something impure would creep in, quietly, imperceptibly, like the blue ruin that choked the flowers on the mountain. Heart-sick, she must forget Dana and face the world. But she knew she had played true—and her reward was not long in coming. Most unexpectedly the gateway swung open on life and romance fuller and more beautiful than any of Lynn's young dreams.

318 pages. Price, \$2.00

VICTIM AND VICTOR

A Novel by John R. Oliver

A Statement About
THE PULITZER NOVEL PRIZE

By Dr. Richard Burton

From an Interview in the
"New York Sun"

In awarding the Pulitzer Prize . . . the advisory board of the Columbia School of Journalism set aside the advice of its own jury of three, which, after carefully reading all the books submitted in the competition, unanimously recommended that the prize be given to Dr. John Rathbone Oliver for his book "Victim and Victor."

"Victim and Victor," in his (Dr. Burton's) opinion is one of the most powerful books in years.

"It knocked me over," he said. "I recommended 'Victim and Victor' to my associates, and after reading it they agreed to name it as the best of the year's offerings."

HEROES OF PEACE by Archer Wallace, 133 pages. \$1.00

Another thrilling book for boys from the pen of the author of "Overcoming Handicaps," "Stories of Grit" and "Blazing New Trails." The adventure stories of fifteen men, all of whom did their utmost to increase the happiness of mankind—Lindbergh, Shackleton, Schweitzer, William Penn, Goethals, Bell, Jacob Riis, Walter Reed, and others. A splendid book, too, for Sunday school teachers and for leaders of boys.

Publication and Sunday School Board
of the Reformed Church

1505 Race Street, Philadelphia, Pa.

president, secretary and treasurer, with Rev. Frederick A. Rupley, D.D., and Rev. W. Sherman Kerschner, D.D. The finance committee consists of Rev. Wallace H. Wotring, LL.D., Rev. Eugene L. McLean, D.D., Rev. John L. Barnhart, D.D., Rev. Frederick A. Rupley, D.D., and Elder A. Paul Gerhart. The auditing committee consists of Rev. Carl F. Heyl, D.D.; Rev. William C. Sykes, D.D., and Rev. William H. Bollman. This committee audited the treasurer's books checked up all bonds, mortgages and securities held by the Board and reported all securities to be of very high grade and the financial standing of the Board very satisfactory in every way. The auditing committee found the increase in the Sustentation Fund during the year to be \$114,557.83.

In our Sustentation Campaign 50 congregations have paid their quotas in full. More than 1,000 Churches are paying on their quotas, and many that have been delayed by building Churches or paying off Church debts will begin to raise their quotas this year. More than \$300,000 has been paid on the \$1,328,550 to be raised and we now have \$925,462 in the Susten-

tation Fund. This includes money received from the Forward Movement, from members' dues, legacies, memorial funds, interest and the campaign.

We should put forth every effort to enlist all our ministers and Churches in the effort to complete this fund at the earliest possible date. The secretary of the Board presents this cause in two or more Churches every Lord's day. He is also willing to assist in securing contributions for the completion of the Churches' quota by visiting members in the congregations. Everything that the Board can do will be done to make this work easy for the local pastor and consistory.

The Relief Department has been able to render more efficient service to our aged and disabled ministers because of the increased apportionment. To show the growth of this work, we call your attention to the fact that in the triennium ending 1923, we assisted 111 persons. In 1926, this number had increased to 154, and in 1929 we have 238, and during the coming triennium we will have 104 ministers and 198 widows, making a total of 302.

In our Relief Department we not only care for ministers and widows over 60 years of age, but younger ministers with families, who are disabled and the income from the Sustentation Fund is not large enough to support them and the only thing to do is grant relief in addition to sustentation.

Rev. J. M. S. Isenberg, D.D., chairman of General Synod's Committee, spoke in very high terms and most heartily commended the Board for the splendid progress made.

The members of the Board themselves are most anxious to render better service to the Church by completing the Sustentation Fund. But they cannot succeed without the hearty cooperation of ministers and congregations. We are glad to report that throughout the Church, east and west, north and south, a finer appreciation of this cause, so very essential and vital to the future welfare of our Church. We plead for the fuller support of the entire Church in the completion of our task.

—J. W. Meminger,

Secretary.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

LITTLE PATRIOTS

Text: Proverbs 20:7, "Blessed are his children after him."

As we think of the patriots who established and defended our nation while we celebrate another anniversary of our national birthday on the Fourth of July, our hearts will be filled with gratitude for what they have done for us.

The man who is spoken of in our text by the pronoun *his*, is any good man who has left a good example for his children and children's children to follow. Here he is called "a righteous man that walketh in his integrity." Blessed are his children after him, because he has done something to make them proud of him, something worthy of imitation, and something that has helped to make them happy.

The proverb might just as truthfully say, "Blessed is the heroic man who walketh in his patriotism, and blessed are his children after him." Or it might eulogize the Christian man, who walketh in his godliness and piety, setting a noble example for his posterity.

But today we want to think particularly of the virtue of patriotism. You as children are blessed because you were born in the best country in the world. Many of you do not yet know what it cost to make our country free, but as you study the history of our country and read the lives of the early patriots you will know better at what a price your liberty was bought. The men who did this noble work were patriots, men who loved their country, and blessed are their children after them. That means you. You are little patriots, little lovers of your country. What kind of a country you are going to have will depend upon you. Many of the patriots who are gone died for their country, but the little patriots of today must make up their minds to live for their country.

As a little patriot, a little lover of your country, you must love your home, the first

part of your country that you ever saw. You must love and obey your parents, and help to make your home as pleasant and happy as possible. You must form good habits, be honest, always tell the truth, put things in their places, and help your mother every way you can. One time the people in a certain town had to register, and to record, back of their names, their occupation. A girl went and registered in this way: "Mary Jones — helping mother." She had a good occupation and she was a little patriot.

As a little patriot you must be studious, attentive, and obedient at school. Perhaps during the school year that has just closed you were not as patriotic as you should have been. You will have a long vacation in which to make up your mind that you are going to be a better patriot next year. A true patriot is unselfish. He seeks not so much his own good as the good of others. He is not bent on having his own way, but is willing to make sacrifices to promote the common welfare. Go back to school with your mind made up that you will listen to and obey the teacher, be kind and considerate toward your schoolmates, do your work neatly and quickly and correctly, and help to make your school better and more efficient. If you do this your teacher and schoolmates will notice that a great change for the better has come over you, and you will be a little patriot indeed.

As a little patriot you must love your city or town or village. Since patriotism is love of country, you must love that portion of your country where you live. You may never be able to see the whole of your country, because it is very large, but if you love the part that you now see, it will help you to learn to love the part you cannot see. There are some persons who are always talking against their home community, and are always anxious to leave home and go elsewhere. They are not true patriots. St. John says something in his first epistle which is very true and which applies here. He says, "If a man say, 'I love God,' and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." If a man says, "I love my country," and hates his

home community, there is something wrong with him. He is no patriot, for he that loves not his home surroundings which he has seen, cannot love his country which he has not seen. There is a difference between leaving home because you hate the place and leaving home to seek opportunities for education and advancement.

I have been reading the book called "From Immigrant to Inventor," which is the life story of Michael Pupin as written by himself. What a wonderful little patriot he was as a boy. How he loved his little village of Idvor in Serbia. One day when beholding a beautiful scene in America he was asked whether he had ever seen anything more beautiful in Idvor, he said: "No," but added, "Nothing is as lovely and as sweet as one's native village." When asked whether he intended to become an American, he answered, "No. My mother, my native village, my Serbian orthodox faith, and my Serbian language and the people who speak it are my Serbian notions, and one might as well expect me to give up the breath of my life as to give up my Serbian notions." That was true patriotism. Those words were spoken more than fifty years ago. If I mistake not, Michael Pupin, as a professor in Columbia University, in New York City, is now an American citizen, and his early patriotism helped to make him a good one.

As a little patriot you will love your city and will help to keep it clean and to make it beautiful. Some years ago when I was in Washington, which is one of the cleanest and most beautiful cities of our country, I heard of a man who had just given a picnic, or lawn party, to some boys and girls in his neighborhood who helped to keep the streets clean in his section of the city, because they were little patriots.

As a little patriot you must celebrate your country's birthday in the right way. This does not mean that you must shoot off dangerous fireworks and make all the noise you can. I am glad that more and more restrictions are being placed upon the use of dangerous and harmful fireworks on the Fourth of July, which in past years killed thousands of persons, crippled thousands of others, destroyed much valuable property, and brought sor-

row and misery to many hearts. Surely there are better ways of showing our patriotism than by these barbarous and deadly methods.

As little patriots you ought to take an interest in the Kingdom of God, which is the greatest power for good in the world and which is finally to absorb all the kingdoms of the world and to make them Christ's kingdom.

You, boys and girls, will be the men and women of the future, and your country will be what you are helping to make it. The Bible tells us: "Righteousness exalteth a nation; but sin is a reproach to any people." A nation can be no better than its citizens. If the little patriots of today will be noble Christian patriots tomorrow our country's future will be safe. Let me quote "The Children's Song" by Rudyard Kipling:

"Land of our birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race.

Father in heaven, who lovest all,
Oh help Thy children when they call;
That they may build from age to age,
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, Thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O Motherland, we pledge to thee,
Head, heart, and hand through the years
to be."

HOW SHALL I INVEST MY LIFE?

By Mildred Dirks, Indianapolis, Ind.

First prize winning Essay in Group D (18-21 years) in the 1929 Stewardship Essay and Poster Contest

Why do we always think of stewardship in connection with money? Whenever the word "stewardship" is mentioned, the first thing we think about is our material wealth. "Yes, we give one-tenth so we are doing what is required of us," and then we let the matter pass by. Does this not mean that money is the primary thing in our lives? Doesn't it mean that we place money first in order of importance? If wealth is the most important it is natural that we plan our life work so we will have the greatest material gain possible. It remains for us to decide whether we want money to rule our lives or not. Stanley Jones says that we are and will be just exactly what we want to be. He says further that we have it

within our power to use our lives as we want to—to be successful or to fail.

Surely we cannot be content to give only our money to God's work. Our money is needed but how about our lives? Aren't they of supreme importance? We will all admit that life itself is more vital than our money. We were created for a definite purpose. God had some reason for giving us life. He expects us to be Christian stewards over our lives as well as our money. "All that we are, all that we think, all that we feel, all that we do, all that we possess belongs to God. We are the trustees of God's property in respect to all these things." Stewardship, however, which does not include the surrender of the will to God misses the very central implication of our being God's possession.



Miss Mildred Dirks, First Prize Winner

Jesus gave the command "go and make disciples of all nations, baptize them in the name of the Father and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world." I do not think that He meant that we should all enter the ministry or become foreign missionaries. Ministers and missionaries are necessary to carry on the work, but there are other openings for young people where they can be of service, too. In our libraries we can find many volumes of biographies of men and women who have lived lives of service for their fellow men. We do well to read many of these because they are our leaders, "runners ahead." However, what we are most concerned about is "How are we going to invest our lives?" We have our lives before us yet with many more opportunities than any other generation has ever had. Can we be fair to ourselves, our fellow men, and our God if we do not avail ourselves of these opportunities?

The place to begin is right at home. We must find our very best selves and weigh our ideals and determine whether we are living up to them. It is one thing to have high ideals and another to live up to them. At first thought it seems foolish to question whether we really know ourselves. No one can tell us what our capacity along various lines is. We know better than others whether we are really using our talents or not. The servant who buried his talent was deprived of it, but the other servants who used theirs were given more. Isn't it the very same with us? How can we expect talents when we do not prove ourselves capable of using what we have? People down through the centuries have had talents but they did not have the opportunities that we have today.

It is a well known fact that the young person who has the most training gets the best position. We go to school as long as we can and then the wise and thoughtful boys and girls do not stop studying, they go right on training themselves further so they will be qualified to do higher and finer things. No one is ever justified in feeling satisfied with his mental development because we cannot stand still, we either push on and learn more, or we lose those things which we have learned. God needs people

in His service who have developed the mental side of their lives as far as they can. He, as well as the world, wants trained workers. God needs young people who are physically strong. Our bodies are a sacred trust from Him and it is our duty to take care of them as best we can. There are many physical temptations that come to us today. If we ask ourselves the question, "Is there any good reason why I should indulge in this?" rather than "Why shouldn't I do this, everybody else does?" we will not go astray very often.

The mental and physical sides of the young people today have not been slighted nearly so much as the spiritual side. We do not expect our minds to develop unless we go to school or exert ourselves to some extent but we do expect our spiritual life to grow without regular Church attendance or Bible study. We can scarcely expect God's guidance if we are not following the leads into service that are around us all the time. "A rudder is of no use to the boat unless the boat is moving."

Our first duty is to develop our lives in the right way, and then it is up to us to decide how we are going to make the best use of them—how to invest them. Shall we integrate our lives around the one purpose—that of accumulating wealth, or that of service? Before making our decision let us look at the ultimate end we will achieve. When we have gained our wealth, will we really be happy and what will we have to look forward to then? Will not the joy and happiness of service completely overshadow what seems to us sometimes happiness from accumulated wealth? Christ said, "He who has found his life will lose it and he who loses his life for My sake will find it." God needs young people who want to give their services to Him. He needs them in the mission field, but He needs them also right here at home, in our communities, our Churches, our schools, our cities, among the mountaineers and many other places. When we have made the decision to give service the dominant place in our lives, we still have to decide where we can invest our lives for the greatest service. That depends entirely upon our own abilities and talents. No one can decide for us where we can be of the most service. It is for us to decide with the spirit of stewardship always in mind. If we have the real spirit of stewardship we will feel that we are the sons of the Father and not merely His servants. We will feel a keener interest in His work. Our duties to Him are based on natural right but they are glorified by love. "Christian stewardship is the stewardship of love. God owns us because Christ died to redeem us and save us from the destruction of all which makes life precious. This kindles our devotion until in return we would give whatever Christ desired. Stewardship is based on the rights of God. It is transfigured by the spontaneity and eagerness of a great love."

Dr. William J. McKittrick writes: "What the world is calling for, what it needs more than anything else, more than it needs money, more than it needs steel railways, more than it needs harnessed Niagara, is men with intellectual length to them, with moral girth to them, who can turn away from corruption unbribed, face the clamor of a mob unbought, stand among the pigmies like tall bright angels, alert, unbending, invincible, and by their embattled personalities, by head and heart, by brain and soul, swing the world up toward its millennial dawning."

THE PASTOR SAYS—

By John Andrew Holmes

A system of morals without God is a sun-dial in the night.

PEN PRICKS

By John Andrew Holmes

An epigram is a sentence strong enough to stand alone.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

PLAYING FAIR

By Ethel G. Peterson

I had a chance recently to teach a small boy the ethics of square dealing. It happened this way. I had a load of wood, small stuff, piled up on my curb. Don, who is nine, and husky little chap, asked for the work of putting it into my cellar. I told him he might put it in on Saturday, and I would pay him seventy-five cents.

Don, boy-like, went out and boasted to the other fellows in the neighborhood about his job and how rich he was going to be. Presently over came the little boy from next door, sent by his elder brother and sister who were twins.

"Did you promise Don the job of putting in your wood?" he asked.

"Yes, I did, Richard."

"Why?"

"Because he came and asked me for it. That wood lay out there several days, and nobody else said a word about putting it in."

"Oh."

Richard retreated to hold a whispered conference with the twins out in the yard, and in a few minutes was back again.

"Could we have the job of putting it in?"

"Now, when I've promised it to Don?"

He hung his head, but answered, "Yes."

"Well, Richard," I said, "suppose you think about it. If you had been promised a job for a certain day, and expected to have it, what would you think of another boy who tried his best to get it away from you? And what would you think of the person who had promised the work to you if she broke her promise and gave it to this other boy? Would you think these people were fair?"

Richard colored up, and whispered, "No, I don't suppose so."

"All right," I said, "then you know I can't give that job to you and the twins. And I'm surprised that any one of you would try to get me to do such an unfair thing. When I have another load of wood, come over first and ask for the job, if you want it, and you'll probably get it."

So ended that lesson, and I believe it sank in. Children might just as well learn early the ethics which they must practice in the business world to insure success.

"It has been stated by modern psychologists and workers in mental hygiene that the basis of all character formation and the roots of all later learning are set in the pre-school period—the most impressionable period of childhood. The kindergarten recognizes these truths as it seeks for the all-round development of the child's character and has as its general aim the development of an integrated personality through the physical, mental, moral, and social adjustments of the individual child."—V. L. Roy, President, State Normal College, Louisiana.

The Mothers' Meetings held by kindergarten teachers help the mothers with their problems in training their children, and in understanding child nature. If interested citizens desire to help in promoting kindergarten education, they may obtain advice and leaflets from the National Kindergarten Association, 8 West Fortieth street, New York.

The only ambition in life a paper napkin has is to get down off a diner's lap and play on the floor.—Kay Features.

YOUNG PEOPLE'S DAY HAS MOVED!

For years both the local Churches and the Young People's Department have been handicapped in observing Young People's Day because of the very inconvenient date on which that observance had been placed. The second Sunday in October, the former date, came so soon after the beginning of fall activities that there was real difficulty in attempting to make adequate preparation. It also conflicted with Rally Day.

From the point of view of the Young People's Department it was a poor date because printed helps had to go to press during the summer and it is very hard to squeeze the writing of a special service and proof-reading in between conference classes and camp activities.

So we are all glad that General Synod, meeting in Indianapolis, agreed to change the date, combining Young People's Day with Education Day, to be observed near January 19th, the anniversary of the Heidelberg Catechism, which was first issued on January 19, 1563. Of course, local Churches may use the date most convenient for them but we are suggesting this year that the observance be on January 26th, so that we can use the wonderful new plans for a week of youth emphasis, beginning with Young People's Day and ending with Christian Endeavor Day on February 2nd—already observed by our active Young People's Societies. Our Director of Young People's Work is working with the leaders of several denominations in making the plans, which will be announced when entirely ready.

Meanwhile—the change gives you more time to send into the Young People's Department any reports of interesting activities of the young people in your congregation and pictures of youth groups which you would like to have appear in the annual Young People's Number of our Church papers.

Puzzle Box

ANSWERS TO—ATTEND TO ELECTRICALLY

1. Interrupter; 2. Transformer; 3. Detector; 4. Receiver; 5. Controller; 6. Condenser; 7. Feeder; 8. Tuner; 9. Telegrapher; 10. Discharger; 11. Reducer; 12. Rectifier; 13. Regulator; 14. Reverser.

BEHEADING ACROSTIC No. 9

The beheaded letters spell an important date in our nation's history.

My first is in five but not in six,
My second's in sort but not in mix.
My third is in bug but not in fly,
My fourth is in star but not in sky.
My fifth is in earth but not in sun,
My sixth is in haste but not in run.
My seventh's in moon but not in star,
My eighth is in knife but not in spar.
My ninth is in June but not in May,
My tenth is in push but not in stay.
My eleventh is in lake but not in sea,
My twelfth is in stay but not in flee.

—A. M. S.

The Family Altar

The Rev. John C. Gekeler

HELP FOR THE WEEK JULY 1-7

Practical Thought: God gives needful grace for assigned responsibility.

Memory Hymn: "Jesus, Saviour, Pilot Me," New Reformed Church Hymnal, 328.

Monday—Ezekiel's Call. Ezek. 2:1-7.

God called Ezekiel to a difficult task. Thus He honored this young priest. God's

call to service is indicative of high confidence reposed in the one called. Not only does the servant trust his Lord; the Lord trusts him. Jesus shows this bestowed confidence in the parable of the Stewards to whom were entrusted their Lord's talents. Blessed is that servant who does not betray his Lord's confidence. The people to whom Ezekiel was to preach were rebellious. God, therefore, gave the prophet an endowment of the Divine Spirit. We are never asked to serve God in our unaided strength.

Prayer: Dear Master, for opportunity to serve Thee, our hearts are grateful. Make us responsive to the confidence reposed in us. Whosoever Thou dost send us, may we willingly go, knowing that Thou art with us. Amen.

Tuesday—Ezekiel's Preparation.

Ezek. 3:4-11.

Part of Ezekiel's difficulty consisted of the case hardened condition of his people. For years previous Isaiah and Jeremiah had preached to them with only indifferent results. How many a congregation today is in that same condition, they will not listen and give heed. The reason is near at hand. "For they will not hearken unto me." Nevertheless to them God sent the prophet with extended offers of mercy. Part of his preparations lie in this warning. Further preparation consisted in being given a message. A third element was his being made strong to resist any opposition. Dr. Bartholomew has said, "The Lord never calls us to go but what He goes with us." "Where He leads me I will follow."

Prayer:

"Lead, kindly Light, amid th' encircling gloom,

Lead Thou me on;

The night is dark, and I am far from home,

Lead Thou me on;

Keep Thou my feet; I do not ask to see
The distant scene, one step enough for me." Amen.

Wednesday—Ezekiel's Vision.

Ezek. 1:4-14.

How can a man work for God unless he knows Him? While no man hath seen God, for He is Spirit, visions of Him were granted certain men that they might be inspired with the thought of Him. For us this purpose is accomplished through the written page of revelation. Intelligence and power, glory and majesty are combined in Ezekiel's vision. Through it God was seen as the source of life in all its forms, moral, intellectual, spiritual. He is sufficient for every need of man. The vision came to Ezekiel, a priest who might have thought of God as being limited to the Temple; it came in a foreign land, that he might know God reigns in all lands. When once we come face to face with God, life is never the same as it had been; God's glory fills it.

Prayer:

"Jesus, Saviour, pilot me

Over life's tempestuous sea;

Unknown waves before me roll,

Hiding rock and treacherous shoal;

Chart and compass came from Thee:

Jesus, Saviour, pilot me." Amen.

Thursday—Ezekiel's Message.

Ezek. 2:8-3:3.

Should ministers be better than other folks? Is there any requirement in Scripture that they should be? Ought not elders and deacons and Sunday School teachers live according to the same high standard? Ezekiel was to be an example in the midst of a rebellious people: his conduct was to be part of his message. That is true of all Christians. The Word of God is to be "eaten," that is to say, it is to be appropriated and incorporated into the very

life. Conduct and profession must tally wherever, whatever we may be.

Prayer:

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou sayest to them, 'Be still.'
Wondrous Sovereign of the sea,
Jesus, Saviour, pilot me." **Amen.**

Friday—Ezekiel's Responsibility.
Ezek. 3:16-21.

Opportunity, privilege, blessing constitute the standard of responsibility. "Unto whom men have committed much, of him they will ask the more." "Moreover it is required in stewards, that a man be found faithful." Beyond question, much had been given to Ezekiel in the way of blessing and privilege as God communed with him in so intimate a fashion. His opportunity of knowing the mind of God as it effected the exiles was equally great. A spokesman for God! Such is every preacher and religious teacher; every instructor of youth. For the comfort of all such, it may be noted the fidelity of the prophet was not measured by results. Responsibility for accepting the given warning rested upon the warned.

Prayer:

"When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then while leaning on Thy breast,
May I hear Thee say to me,
Fear not, I will pilot thee." **Amen.**

Saturday—Hearing and Obeying.
Matt. 7:24-29.

A new application of principle of responsibility is made by Jesus as He speaks about the influence of obedience to His teaching. John R. Mott tells of the recognized power of Scripture. "Two young men in India objected to any serious reading of Scripture, 'It will compel us to abandon our plan of entering government service, and to devote ourselves to Christian work.' A young Mohammedan in Egypt feared that if he studied the Bible, 'he would have to become a Christian.'"

Prayer:

"Holy Bible, book divine,
Precious treasure thou art mine;
Mine to tell me whence I came,
Mine to tell me what I am.

Mine, mine,
Precious treasure thou art mine;
Oh, thou holy book divine,
Precious treasure, thou art mine."

Amen.

Sunday—Jehovah a Preserver. Psalm 121.

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper, He, amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And armed with cruel hate,
On earth is not his equal."

Prayer: We thank Thee, dear Father, that Thou hast been so mindful of us. Thy Word is our inspiration and guide. Into it Thou hast poured great riches of love and mercy. May we give heed to its precepts. Write its truth upon our hearts that we may obey Thee, our Lord and Life. **Amen.**

Mother—"I don't believe you said your prayers tonight."

Guilty One—"W—w—why, has something happened already?"—**Punch.**

Doctor (inquiring after boy who had swallowed a half-dollar)—"How is the boy today?"

Anxious Mother—"No change yet."
—**Satyr.**

Birthday Greetings

By Alliene S. De Chant

Strange, but almost everywhere I go, someone is sure to say, "Oh! you're the Birthday Lady, aren't you?" And once a lady said, "You can't possibly be the Birthday Lady, for I judged from your writings that you were short and fat and had bobbed hair." And when they ask, "How in the world do you find something new to write about?" I wish I could bring them into my Log Study and let them peep at my "Birthday Greetings" folder in my new, five-dollar, yellow filing case. They'd pick out my PICTURES first—this one of our Girl Scout Louise Carolyn Kling, Snyder, N. Y., who not only sews and embroiders, but likes to dress dolls. They'd find NEWSPAPER CLIPPINGS—that tell how 13-year-old, 8th grade Helen Terwilliger, Walden, N. Y., corrected our Chief Justice Taft (remember?) when he made a slip in his inaugural oath—that thousands attended the Philadelphia Orchestra Children's Concerts, ten girls and one boy receiving bronze medals or "honorable mention" ribbons from Conductor Ernest Schelling, for the best notebooks on what they saw and heard—that a 12-year-old boy was put in charge of a 100 acre farm, looking after the crops, milking 14 cows twice a day, and caring for the chickens, two horses and several pigs. And LETTERS like this one from Miss Dorothea Greenawalt, our deaconess at Pastor Peters' South Philadelphia Church: "The children still speak of the morning you were here with us, especially the little boy who had the small (Schenchowfu) cap. He told his mother he was afraid you were going to change him into a Chinese!" DRAWINGS also, like this pencil one, of jelly eggs in a box, which I brought all the way from Cooper Gorman's home in Timberville, Va., and this "crayon" dog drawn by our Billy Collins, of Pastor Bicksler's Charge, near Littlestown, Pa. And SCRIBBLINGS—quantities of them, made on trains, at bus terminals, and even on the street—like this list of "happy" stations on the way to Cumberland, Md.: Seven Stars, Gladhill, Jacks' Mountain, Security, Big Pool, Little Orleans, Clear-spring, Charmian. So here's "pictures, newspaper clippings, letters, drawings and scribblings" greetings to all my Birthday Club folks who read what I "scribble" even though there are but 123 pounds of long-haired, 60 inches me!

A LOT OF PULL

"So the two dentists out your way have combined?"

"Yes, they finally decided to pull together."

"Well, that's what a lot of denominations ought to do, instead of pulling in opposite directions."

A Sunday School boy was asked, "What was the writing on the wall in the story in the Book of David?" He replied, "Amy, Amy Semple McPherson."

SAVING SAHAC

By Dr. W. Edward Raffety

Adventures and narrow escapes come to most boys, but I never knew another boy who had so many adventures as had Sahac. Some of his escapes have been thrilling because Sahac found kindness where he hardly expected to find it; and some have given him no thrill because they were forced upon him by war and all the cruelties that go with war.

When Sahac, a bright-eyed Armenian

boy, was six years old, he lived in a home as comfortable as most of our homes are, but the war drove him away. His father fell a martyr to the Christian faith, and the beautiful mother was separated from her little son. He never saw her again. In the excitement he himself slipped away to a cave in the hills. There in silence and fear he waited until all was quiet. Then he ventured forth to find himself alone and bewildered on a strange mountain road. He walked and walked. Where he was going he knew not. Finally, too hungry and tired to walk farther, he fell at the roadside and slept.

When Sahac awoke, someone was bending over him. The boy was benumbed and dazed, but the man spoke kindly and soon the boy recognized a good old Turk who had been their neighbor when he lived at home with his father and mother. The Turk took off his coat, wrapped Sahac in it, tied him on a donkey and started on a long journey. When they reached a small village the child was given food and water. After they had traveled a long distance the boy was tired, and they stopped before a Near East Relief orphanage. So the boy was saved.

In the home that had been prepared for homeless boys and girls, an American orphanage mother took care of Sahac. He was given fresh, clean clothing; he had good meals three times a day; and when he had recovered sufficiently to go to school, was given the opportunity to do so. His small body began to grow strong and after a few years he began to learn a trade, as did every boy in the orphanage.

Then the great city of Smyrna was burned. It was no longer safe for Armenian boys to stay in that land in which their ancestors had lived for two thousand years. Out in the harbor of Smyrna American ships were at anchor, flying the American flag. They sent out their little boats to the crowded piers at Smyrna and hundreds of small boys and girls were loaded into the boats, taken to the large ship and from there shipped to Greece. Once more Sahac was saved.

There were not many countries in the world that would take in these homeless children, but the people of Greece said they would do so, though they had suffered so much from the war that they didn't have food to give the children, and they asked the American people if they would help in furnishing food. America was glad to do this; and again Sahac was saved.

This happened about seven years ago. Recently when I was in the city of Athens I walked past a little home where a group of boys were living together. A fine looking, healthy, happy lad was making music on his mandolin. It was Sahac. He had grown large enough to leave the Near East Relief orphanage, and he now supports himself, earning about sixty cents a day by working in a drug store. He pays for his food and his clothing, and he gives one day's wages for a month's rent in the little house in which he lives with the other boys. So he comes out even. Of course he could not have such a comfortable home and pay only sixty cents a month if it were not for the fact that an American gave about \$200 to build this little home for a group of boys who had graduated from the orphanage.

So Sahac has been saved again. Every night he goes to night school there in the home. He studies arithmetic, Armenian, English and Greek. Up in his little bedroom are double-deck iron beds, for eight boys share the room. Everything is clean. The walls are white and have pictures, not the cheap, gaudy kind, but copies of art masterpieces, hanging on the wall. At the windows are pretty curtains, and there is plenty of sunshine and fresh air. And because of that safe, comfortable home and his American friends who have been to him as father and mother, Sahac is making good.

BOOK REVIEWS

The Master's Memorial, edited by Samuel Blair. Cokesbury Press. Price, \$2.00, 200 pages.

Through the collaboration of a number of eminent clergymen, together with several musical authorities, the editor has compiled a "Manual for the Enrichment of the Communion Service" which should be helpful to all ministers, irrespective of denominational affiliation or theological predilections.

The principal sections of the book are devoted to suggestions of musical selections, communion prayers, and homiletical contributions by outstanding ministers. John Hyatt Brewer, Frank L. Sealy, Ralph Kinder and C. Harold Lowden are the contributors of musical suggestions. The names of VanDyke, Sheldon, Hughes, Fiske, C. R. Brown, Poling, Ainslie, Stover, Slattery, Merrill and Beaven will suggest the value of the prayers. The meditations, some brief, others of full sermon length, are by James I. Vance, Merton S. Rice, Clarence Macartney, Joseph Fort Newton, Floyd W. Tomkins, C. F. Reisner, William L. Stidger, Mark Matthews and others. The varying shades of theological opinion of these men are less apparent in these contributions than the controversial status of some of the men might suggest.

A variety of ideas and suggestions concerning details of the communion service are also appended, some being the editor's own contribution, others offered by ministers of standing. This book is beautifully bound, as befits its lofty theme.

—A. N. S.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Superintendent

It had been the custom to set aside the Saturday after school closed for a general picnic day. This year we discontinued this custom for various reasons. However, the Frick Cottage babies, the boys in Knerr and the girls in Leinbach, the youngest children of our family, had their picnic and a real one at that. Our lady teachers volunteered to chaperon this picnic, and one day we loaded the babies on the truck and went to the grove at the Tulpehocken Church.

A few days later by pressing the Ford truck into service, and the "Kehm Boys' Taxie" and by making two trips, we had the boys and girls of Knerr and Leinbach at the picnic grounds. Did they have a good time? The question would be satisfactorily answered had you seen and heard them come home, especially the little girls.

Yes, another school year has gone. The summer schedule is in force. The boys in squads are busy out in the air and sunshine. With the vacation days come hot days—hay-making days—and harvesting days. We are making hay now. Yes, we have plenty of work for the girls, too. Our regular work must be attended to. All the cottages must be house cleaned and many odd jobs left over from winter must be looked after.

But summer has more in store for us than just work. We have our play periods as well, and above all, swimming. Can you imagine anything finer, after a day in the hay field or cleaning house, than a dip in the cool water in our dam? It helps us to keep physically fit and besides we are developing some fine divers and swimmers.

But to go into the dam for a swim we must have bathing suits. We do not have enough to go around especially for the boys from 12 to 15 years of age. We wonder if there are some sticking around. If you have any new or old ones, send them on for the boys or girls.

New Hymn Books?

HYMNS of the CHRISTIAN LIFE

(for the church)

Edited by Milton S. Littlefield, D.D.

Seventh large edition in press

Price \$135.00 per 100

Those who know tell us they are the best and we believe it.

Examination copies on application.

A. S. BARNES & COMPANY

Publishers of Hymn Books since 1855

67 WEST 44th STREET, NEW YORK

HYMNAL for YOUNG PEOPLE

(for the church school)

Edited by two friends of youth

Dr. Littlefield and Miss Slattery

Price \$75.00 per 100

URSINUS COMMENCEMENT

(Continued from page 2)

to be present on account of illness. The degree of Doctor of Divinity was conferred upon the Rev. Ernest Randolph Casaday, of Philadelphia, the Rev. Silas Martin Hensch, of Trappe, and the Rev. Allan Samuel Meek, of Easton. President Omwake made a brief address to the graduating class which was followed by the awarding of the prizes to students who had achieved marked proficiency in the several lines of work.

The pre-commencement program began on Friday afternoon when the senior class entertained their friends with an interesting class day program. This program contained the usual features of a class day program and was much enjoyed. On Friday evening 4 members of the junior class exercised their oratorical gifts in contesting for the Hunsicker and Meminger prizes awarded each year to the best orators in the Junior contest. Judge George C. Corson, of Norristown; Headmaster Preston S. Moulton, of Birmingham, and Dr. Adam S. Hildebeitel, of Trappe, awarded the Hunsicker prize to Freeman Swartz, of Norristown, and the Meminger prize to Joseph Nelson Pedrick, of Monroeville, N. J.

The annual meeting of the Board of Directors on Saturday morning was well attended and the business of the corporation received careful consideration. The several reports showed progress along every line. A number of important improvements in the equipment of the college were authorized and several forward steps were projected. Large and enthusiastic groups of alumni gathered on Saturday. They were found in class reunions, in the Alumni Athletic Club, in the Ursinus Woman's Club, in the Alumni Association meeting and at the annual Alumni Dinner. From the interesting reports of these several groups it is evident that they are all busily and enthusiastically engaged in forwarding the best interests of their Alma Mater. The Alumni Dinner was an especially enjoyable feature of the program. The addresses of Mrs. E. W. Lentz, Dr. Francis T. Krusen, Wallace C. Savage and William D. Reimert were apropos and well received. A further enjoyable feature of the day was the reception by President and Mrs. Omwake in the evening.

The baccalaureate service on Sunday was largely attended. The order of service beginning with the processional by the college choir has become fixed, not to say traditional, and the features apart from the sermon and the special music, the baccalaureate hymn, "Guide Me, O Thou Great Jehovah" and the recessional are each year eagerly awaited. The special music was of a high class. The sermon was preached by the Rev. J. Ross Stevenson, president of Princeton Theological Seminary. He chose for his text, Hebrews 2:8

and preached a very excellent sermon which struck home to the assembled congregation and the members of the graduating class. On Sunday afternoon a brief memorial service for David Charles Murtha, '86, was held in the vestibule of the Memorial Library, this vestibule being a memorial to Mr. Murtha and the gift of his family. This was followed by the presentation of a portrait of President Omwake, painted by John C. Johansen, of New York, and presented to the College by Samuel Frantz Newman, of Waynesboro, Pa. The presentation address was made by Judge Watson R. Davison, of Chambersburg, Pa., and the portrait was accepted for the College by President Harry S. Paisley of the Board of Directors. The portrait adorns the wall of the west reading room of the library. On Sunday evening the college chorus under the direction of Miss Hartenstine presented the oratorio, "Ruth" by Alfred Gaul. The solo parts were sung by Miss Virginia Kressler, Miss Muriel Wayman, Miss Olive Sargeant and Mr. William Sallman, with Miss Dorothy Seitz and Miss Margaret Yost as accompanists. The oratorio was well rendered and the close attention of the audience showed deep appreciation.

Prizes

Prizes were awarded as follows:

Oratorical Prizes offered by Alvin Hunsicker, '84, New York, and Rev. J. W. Meminger, D.D., '84, Lancaster, in the amounts of \$20 and \$15, respectively, to Freeman Hockman Swartz, Norristown, Pa., and Joseph Nelson Pedrick, Monroeville, N. J. Prizes of \$15 and \$10 offered by the Ursinus Circle and Ursinus College, respectively, to the best and second best performers in the May Day Pageant, to Catherine May Keplinger and Marion Colvin Hutchinson, both of Philadelphia. The prize of \$20 offered by Mrs. Havilah McCurdy-Bennett, '92, Washington, D. C., for the best essay on an assigned subject by first year students in English, awarded to Jacob Sheets Foose, York, Pa. The Philip H. Fogel Memorial Prize of \$25 for the student attaining highest excellence in the English Bible, divided between Dorothy Sarah Beck, of York, Pa., and John William Fertig, Sheridan, Pa. The E. L. Wailes Memorial Prize of \$20 for the student attaining the highest standing in the first year course in the English Bible, to Marguerite Vining Goldthwaite, Harrisburg, Pa. The Robert Truckess Prize of \$25 for the student showing the most exceptional ability in the major studies in the History-Social Science Group, to Mary Helen Oberlin, Birdsboro, Pa. The Paisley Prize of \$25 each offered by Mr. and Mrs. H. E. Paisley, of Philadelphia, for the best dissertations presented by men and women students, respectively, on an assigned topic in the Department of Philosophy, to Walter Funk Beltz, Tel-

THE JUNE BOOK

As the June book the Editorial Committee of the RELIGIOUS BOOK CLUB has selected

THE GENESIS OF THE SOCIAL GOSPEL

BY C. CHARLTON McCOWN

513 pages, AND MAY BE SECURED for \$3.00 Postpaid

FROM

PUBLICATION AND SUNDAY SCHOOL BOARD REFORMED CHURCH
1505 Race Street, - Philadelphia, Pa.

ford, Pa., and Jane Marie Kohler, Eureka, Pa. The Elizabeth Rockefeller McCain Prize of \$50 endowed by George Nox McCain, Litt.D., as a memorial to his mother, to the student in the Department of English who shall have shown the greatest ability as indicated by work in composition and literature at the end of the second year, to Ruth Estelle LaWall, Easton,

Pa. The Robert and Henrietta Patterson Prize of \$50 for the student who throughout the 4 years attained a high scholastic record, maintained commendable deportment and contributed in greatest degree to the strengthening of the ideals of the institution to Jane Marie Kohler, Eureka, Pa. The Boeshore Prizes of \$25 each endowed by Mr. and Mrs. Miller H. Boeshore, of Philadelphia, for the students who shall have attained highest standing at the end of the first year in the study of Greek, to Barton LeRoy Burkhardt, East Earl, Pa., who attained highest standing, and to Clarence Clair Cunard, Pitman, N. J., and James Edward Klingaman, Jr., Dover, Pa., who tied for second place.

The Lentz Prize of \$25 endowed by Mrs. John Lentz, of Collegeville, in memory of her father for the student who attains the highest standing in the course in Intermediate German, to Ruth Constance Carpenter, Allentown, Pa. The prize of \$20 in cash offered by the Women's Club for the student having done most for athletics for women, to Dorothy Elizabeth Seitz, Reading, Pa. The President's Award, a gold medal bearing the athletic emblem of Ursinus College, for the student who throughout his college course shall have won highest distinction in athletics, to Howard Paul Schink, Duquesne, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Hoover won a notable victory in the House of Representatives June 13 when, by a vote of 250 to 113, it rejected the Senate's export debenture amendment to the farm relief bill.

Aviation accidents in the United States claimed 384 lives in 1928, while 709 persons were injured, according to a complete poll, of aviation fatalities during the year, by the Aeronautic Branch of the Commerce Department.

The Grand Canyon Bridge was dedicated June 15. Governor Phillips, of Arizona, was joined by the governors of New Mexico, Utah and Nevada. The Navajos, on whose reservation the southern end of the bridge rests and who have contributed a considerable part of the cost of the structure, attended the ceremonies.

Flag Day, the 152nd anniversary of the adoption of the flag by the Continental Congress, was celebrated June 14 in various parts of the country under the auspices of patriotic societies.

The Institute of Religion met for 4 days in session at Buckhill Falls, Pa., and was brought to a close June 13. The institute sees needless duplication of Churches and also un-Christian rivalry. A merger report was adopted. Boards of Foreign Missions were asked to consider methods of unifying their activities. A resolution pledging the support of the members of the institute to President Hoover's Prohibition enforcement appeal was prepared by Bishop Cannon of the Methodist Church, South, and was passed unanimously without discussion.

One person was killed and 7 hurt by a crash of a Ford tri-motored plane of the Pan-American Airway at Santiago, Cuba, June 13.

Exports from the United States last month were valued at \$387,000,000, compared with \$422,557,000 for the same month last year, while imports aggregated \$401,000,000, against \$353,981,000.

The Standard Oil Company of Indiana, and 51 associated companies were found guilty of violating the Sherman anti-trust act by pooling "oil cracking" processes, in a decision rendered in the United States District Court at Chicago, June 11.

Daniel Guggenheim has received the first "Spirit of St. Louis" Aeronautical Medal awarded by the American Society of Mechanical Engineers for his exceptional service in the advancement of aeronautics.

Under the auspices of the Columbia University Law School, a group of experts representing diversified fields will investigate next year the basic elements of the crime situation in America, and the means by which education and science can alleviate it. Special funds have been made available to the school for the inquiry.

Count Julius Andrassy, who as foreign minister of Austria-Hungary in 1918, requested of President Wilson an immediate armistice on all fronts, died at Budapest, June 11, at the age of 68.

A monument to Lewis Morris, the only signer of the Declaration of Independence from New York City, was unveiled in the churchyard of St. Ann's Church, June 11. There were 5,000 persons present. The monument was the gift of the school children, each of whom contributed one cent.

Kermit Roosevelt has arrived in this country from the Orient with the first complete specimen of a panda ever brought out of the jungles. The animal, shot by the Roosevelt brothers in the Tibetan wilderness, weighed 300 pounds and resembles a bear.

The world congress of librarians opened at Rome June 15, with some of the most widely known librarians of the United States in attendance. Premier Mussolini delivered the inaugural address.

President Hoover has announced that the Government would close the 1929 fiscal year on June 30, with a surplus between \$100,000,000 and \$110,000,000.

Charles G. Dawes, former vice-president of the United States, officially became ambassador to Great Britain June 15, when his credentials were accepted by King George in audience at Windsor Castle.

The Senate, by a vote of 74 to 8, passed the agricultural relief bill June 14, without debenture. President Hoover signed the bill June 15, and announced that he was asking Congress at once for a preliminary appropriation of \$150,000,000 from the \$500,000,000 fund created by the

5% Serial Coupon Bonds

Sold By

The Board of Home Missions

Authorized By

General Synod

Total Issue \$500,000.00

\$325,000.00 Sold

A Safe Investment

For Further Information Write
Rev. Wm. F. DeLong, D.D.,

Field Secretary

Schaff Building, 1505 Race St.
Philadelphia, Penna.

bill for use in starting the work of aiding agriculture. After affixing his signature to the measure, the President issued this statement: "After many years of contention we have at last made a constructive start at agricultural relief with the most important measure ever passed by Congress in aid of a single industry."

The French trans-Atlantic plane Yellow Bird made a safe landing in Spain June 14, after covering five-sixths of the distance from Old Orchard, Me., where they took off June 13. Their goal was Le Bourget, France. The French fliers together with a stowaway had flown 3,128 miles in 29 hours, 52 minutes.

President Hoover has been canvassing candidates for the Farm Board created in the agricultural bill. More than 200 names have been presented to the secretary of agriculture. Among those mentioned are ex-Governor Lowden, of Illinois, and William Jardine, former secretary of agriculture.

The Dawes arboretum was formally opened near Newark, Ohio, June 15. The trust deed conveys 293 acres for free culture. The donors are Beman G. Dawes and his wife, Bertie B. Dawes. The latter is one of three women in the United States who holds a medal given by Congress for life saving. Mr. Dawes is brother of our ambassador to England.

Dwight F. Davis, governor-general of the Philippines and former secretary of war, left the harbor at Seattle for Manila June 15.

Thomas A. Edison, with Mrs. Edison, has returned to his home in West Orange, N. J., after being in Fort Myers, Fla., since last January.

General Bramwell Booth, son of the founder of the Salvation Army, and until recently its leader, died at his home at Hadley Wood, near London, June 16, after a sudden relapse.

Owen D. Young, who headed the reparations commission which evolved a plan of settlement at Paris, is one of three who will get Roosevelt medals for distinguished service this year, it has been announced by James R. Garfield, president of the Roosevelt Memorial Association. The two other medal winners are Owen Wister, author, and Herbert Putnam, librarian.

Charles Francis Brush, 80, inventor of the arc light, and an outstanding figure as a scientist, humanitarian and philanthropist, died at his home in Cleveland June 15.

The American delegates to the Second Pan-American Congress of Highways to be held at Rio de Janeiro from Aug. 16 to 31, have been announced by President Hoover. Senator Oddie, of Nevada, and Representative Cole, of Iowa, are among the chosen delegates.

Seven persons were killed in a plane crash over the English Channel June 17, among whom was Adolph Meister from Garfield, N. J. Six escaped.

An earthquake, the worst since 1901, shook New Zealand June 17, killing 9 per-

sons and causing great damage throughout the northern half of South Island.

By the margin of one vote, the demand of Senator Borah to limit tariff revision on farm products and related schedules was defeated in the Senate June 17, and that body agreed to recess for 2 months until Aug. 19.

"To honor the memory and perpetuate the fame of Oscar S. Straus, statesman, scholar, humanitarian," the Oscar S. Straus Memorial Association was incorporated June 17. Mr. Straus died in 1926.

Mrs. Coolidge received the honorary degree of Doctor of Laws from Smith College at its recent commencement. It was given to her for her "dignity and graciousness while first lady of the land."

nessing are of limited usefulness. Creeds, catechisms, and sermons have their place and power in bringing men to God and under His rule. But the best agency and instrumentality of the Spirit of God is the spirit in man, a human personality manifesting the reality of God in a humble and holy life. Such a man was Ezekiel.

And such men are greatly needed today. They serve the deepest need of mankind. Many other kinds of service, indeed, we may render to our needy world. Philosophers and scientists, scholars and philanthropists, merchants and artisans have their rightful place in its complex life. But the deepest need of man always is a clear and sure vision of God. Without that we perish.

II. **The Ministry.** The true test of a divine vision is the fruit which it produces. It is a spiritual vision and, therefore, it must yield the fruits of the spirit. Else it is a human phantasm, but not a divine vision. Strange, indeed, are the hallucinations and fancies that claim divine inspiration, but they dissolve into phantoms of the imagination when you apply the acid test of moral and spiritual reality. If only the pure in heart shall see God, then those who really do see Him must needs be pure in heart. And out of such clean hearts are the issues of clean lives, devoted to God and man.

By this token Ezekiel's vision of God was intensely real. It had a profound effect upon his character and upon his career. It made him a humble and a holy man. And it filled him with a burning desire "to go to the house of Israel and speak Jehovah's words unto them" (3:4). Similar results will follow in the life of every man who has really seen and found God in Jesus Christ. He will not be disobedient to that heavenly vision. It will mould his character and it will control his career. He may not necessarily become a minister, like Ezekiel, but his whole life will nevertheless be a ministry of service.

Such a ministry will remain ever the same in its essence. It will consist in loyalty to God in all the scenes and circumstances of life. But its precise form and manner may vary from age to age. The details of Ezekiel's ministry were shaped, in a large measure, by the bitter experience of the exile. If that national calamity became a means of grace for a remnant, at least, of the captives, Ezekiel's great ministry helped very materially to gain that spiritual victory. He rebuked their sins with fearless courage. He humbled their pride. He restored their hope of a brighter future, and their faith in a merciful God.

Some of the details of Ezekiel's ministry are found in our printed lesson. God intimated to His messenger that he would find more receptive and responsive hearts among the Gentiles than among the exiles (3:4-7). Yet these rebellious Jews, "of a hard forehead and of a stiff heart," were the chosen nation. Jehovah's prophets had lived and labored among them for ages. So today Christian nations may become gospel-hardened, while in pagan lands the glad tidings of salvation find a fertile and fruitful soil.

Again, God warned His servant that scorn and persecution would be the reward of his fidelity to the truth (3:25). This also sounds quite modern. Men are not merely deaf to the proclamation of the gospel, but some wax defiant. Yet God still says to His ministers, "Fear them not, neither be dismayed at their looks, though they may be a rebellious house" (3:9). Deafness and defiance were futile in Ezekiel's time. Jehovah's eternal decrees were fulfilled. And when His prophet's words concerning Jerusalem came true, the exiles began to respect and obey him. Opposition to God is still futile. His kingdom will surely come. The sin of the world may retard it, but it cannot frustrate the will of the Almighty.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday After Trinity, July 7, 1929

The Story of Ezekiel

Ezekiel 3:4-11; 24:15-18

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezekiel 33:11.

Lesson Outline: 1. The Man. 2. The Ministry. 3. The Message.

With this lesson we begin the second half of a six month's course of study devoted to prophetic teaching and to the leadership of Judah from Isaiah to the exile. During the quarter just ended we renewed our acquaintance with the great preachers and teachers of Judah who sought in vain to save their nation from disaster and death. Jeremiah, the last of this great galaxy, witnessed the capture and destruction of Jerusalem, and poured his grief and hope into immortal lamentations.

During the next three months we shall consider the exile and the restoration; especially the great leaders of this period of storm and stress—Ezekiel, Ezra, Nehemiah, Malachi. And our first lesson takes up the story of Ezekiel, the great priest-prophet of the exile, who was called to become spiritual watchman among the Jews in Babylon.

I. **The Man.** Ezekiel was born in Jerusalem of a prominent family while Jeremiah was exercising his great ministry. As a child he listened to his stirring sermons. He witnessed the finding of the Book of the Law, and Josiah's revival of religion. Ezekiel remained silent and unknown for many years after these events, but one can easily trace their influence upon his character and career. From the anointed lips of Jeremiah he first heard the great spiritual truths which, later, God Himself wrote into his heart as the core of his message. And the burning zeal for ritualism, which distinguished his whole ministry, owed something, doubtless, to Josiah's restoration of the Temple with its emphasis in the law and on the scrupulous observance of religious ceremonies. Thus his life-work was a blending of the priestly and prophetic elements of religion.

In 597 B. C., after the first capture of Jerusalem by Nebuchadnezzar, Ezekiel was taken captive and carried to Babylon, with several thousand others. There he settled down on the banks of a canal, and five years later, at the early age of thirty, he began his prophetic career, whose echoes have been preserved for us in the book that bears his name.

This book of sermons and directions for worship contains some great spiritual

truths, but, often, they are clothed in fanciful garments. Sometimes, in order to make his sermons impressive, he acted them in dramatic fashion (4:1-3; 5:1-4; 12:1-16). Often he couched his message in apocalyptic imagery, current and clear in his day, but obscure and almost unintelligible to us (1:4-28). He surpassed all the other prophets in the variety of his methods, using allegory, parable, hyperbole, symbol, vision, and dream in presenting his message.

But when we penetrate through its external form to its core, we find a preacher of intense loyalty to God; a man of deep humility and of tender solicitude for the welfare of his people. These noble qualities, coupled with a deep insight into spiritual truth, make Ezekiel one of the greatest prophets of the ages.

His prophetic career began with a vision of God, so vividly pictured in the first chapter. That vision was his call. It was not a momentary flash of the imagination, fading as quickly as it had come. Such visions come to many men—transient and worthless. The vision that gripped Ezekiel was a deep and dynamic conviction, which laid its spell upon mind, heart, and will. "When I saw it, I fell upon my face! the spirit entered into me when he spake unto me! he said unto me, Son of man, I send thee to the children of Israel" (1:28; 2:1-3).

God is invisible, and yet in all ages men have seen Him. Often men's vision of God was dim and vague, and their symbols of Him, whether of words or wood or stone, were very crude and inadequate. And even our best vision of God remains imperfect. For God transcends all our knowledge of Him. All the realities of earth, sky, and sea do not fully image His glory and majesty. Nor can our human experience, in all its height and depth, fully fathom His mercy. The clearest vision of God in all the ancient world is found in Israel. With ever-increasing clearness the spiritual leaders of the Jewish race saw the character and will of God. And to this small, chosen group Ezekiel belonged. Beneath his mystic, obscure symbolism we see his exalted conception of the might and mercy of God, of His holiness and gracious purpose.

But it was Jesus who showed men their Father. In His life the prophetic vision of God finds, not merely its consummation, but its incarnation. He is the full and final revelation of God. And He calls us to be priests and prophets in His Church—all of us, laymen as well as clergymen. Thus, we, too, must show men the Father whom Christ has revealed to us. We must be living witnesses who practice and preach the presence of that gracious God in our daily lives. All other kinds of wit-

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *President*

Attendance limited to 500 students—300 men and 200 women. Candidates seeking admission for the coming academic year should apply at once.

For new Catalogue, "Student Life at Ursinus," Application Card, and other information, address

FRANKLIN IRVIN SHEEDER, JR.,
Assistant to the President
Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.
Headmaster, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A. B., B. S. in Home Economics, and B. M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL.D., *President*

III. The Message. Several future lessons will take up some of the great notes in Ezekiel's message. Certain chapters of his book are familiar to all readers of the Bible, like the picture of Jehovah as a shepherd in terms of tender beauty (34: 11-16), or the life-giving stream (47:1-12).

The first part of his book (1-24) deals chiefly with the doom of Jerusalem and Judah. These sermons were preached before the fall of the city. In chapters 25-32 we find a series of sermons against foreign nations. The third main part of the book deals with the restoration of Israel (33-38). These sermons were preached to the exiles after the news of the destruction of the Holy City had reached Babylon. Their keynote is hope. The prophet pictures a new future for Israel. His picture is a fusion of priestly and prophetic elements. It represents a theocratic state, in which God rules over every sphere of life, worshipped and served by a loyal people.

That noble picture of God's purpose for mankind still beckons us. It is nearer to its realization today than ever before, but it is still far from its consummation.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 7th—What Has Made Our Nation What It Is? Deut. 8:1-14, 17, 18.

The scream of the American eagle is not nearly as loud today as it once was. The fourth of July, our great national holiday, has assumed a saner and a more sober aspect. The boasting and the boasting are less conspicuous and we are given more to the contemplation of the fundamental principles which form the basis of our nation. One hundred and fifty-three years ago America was founded as a nation. It has had an honored history during all these years. From a few colonies along the Atlantic seaboard it has stretched its area across plains and prairies, beyond mountains and rivers, out over the arid desert, and up beyond the lakes to the border of Canada, and down to the warm waters of the Gulf of Mexico, so that today its territory reaches from the Atlantic to the Pacific and from the Great Lakes to the Gulf. This is a vast domain. You could put all of Europe and Japan and China proper into it and have space to spare. The State of Texas alone is so large that if this giant would lay its head on Norway and spread itself over Europe its left hand would lie on Russia, its right hand on Holland and its feet would lave in the waters of the Mediterranean. You could take the population of the whole world, 1,600,000,000 and group them into families of five each and give each family half an acre of ground in this State and you would still have enough ground left over for a public playground for the children of the world, as big as the State of New York! Daniel Webster said it would take a bird a week to fly across the State of Texas! But great as America is along geographical lines this does not constitute its real greatness.

Moreover, America is a very rich country. It is twice over the richest republic on the face of the earth. Its natural and material resources are among the richest in the world. They are well nigh inexhaustible. The geographical position, lying as it does between two great oceans and principally in the temperate zone, gives it a peculiar advantage. Its trade and commerce, its industries, its mines, its forests, its rivers, its mountains and lakes, its cities and farms, all give America a foremost place among the nations of the world.

But none of these things have made our nation what it is. The springs of its life lie deeper than these physical and material factors. The greatness of a nation

EDUCATIONAL COLUMN

Cedar Crest College

of

The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Accommodations and Facilities all

First Class

Very Reasonable Rates

Write for catalogue and view book.

MISS W. AUGUSTA LANTZ,

Registrar.

lies in its spirit, in its ideals, in its purposes and in its mission for the world. Let us look at a few of these deeper elements which have made our nation what it is.

1. Our People. We now have a population of 123,000,000. This is not large when compared with that of some other nations. China has almost four times as many people as has America. Europe to the square mile has many more than we have. But there is no nation that has such a cosmopolitan population as America. Our population is made up of many racial and social elements. The pure American does not exist. We are a mixed people. The blood of many nations flows in our veins. "Out of every nation under heaven" we have come. This gives the people of America a virility, a strength, physical and mental, which is the marvel of the world. Other nations breed among themselves and eventually go to seed, but in America the best blood of every nation mingles in producing the highest and finest type of manhood and womanhood. America was settled by pioneers who had the spirit of heroism, of adventure in their souls. The seed corn of many nations was planted here and the crop has been the choicest product of the human race. If you would understand the progress of this country you must study it in its physiological and psychological aspects. A nation is what its people are. The human factor is the principal element in any nation.

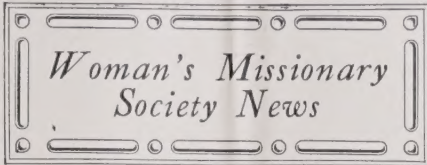
Really the only thing that matters in any nation is the people who comprise it. They make it or mar it. They make or unmake it. The purpose of a nation, therefore, is the production of the highest type of manhood.

2. **Our Government.** A great statesman once said: "A nation is made by its laws." We have the best government in the world. We are a republic and have a democratic form of government. Of course democracy has its limitations, its short-comings, but in principle it has no superior. "Of the people, by the people and for the people" expresses the political foundation on which the nation is built. Prior to the war there was no other nation that had exactly the same form of government. Here the people rule. The essential difference between a monarchy and a democracy is that in a monarchy government exists for those who rule. The people have no voice, no vote. They are subjects, not citizens. Laws are instituted not for the people but for the rulers. But in America government exists for the governed. Laws are made for the benefit of the people. The people make their own laws. They govern themselves. This is our most priceless possession, and for this we pledge our lives, our fortunes and our most sacred honor. This was purchased by the blood of our fathers and this we will defend at any cost. The heart of Americanism is this very principle and we must cherish it above everything else. This we will never surrender. This makes us a free people.

3. **Our Religion.** America was founded upon religious principles. Our founders and fathers were men of deep religious convictions. Many came here for the sake of their faith, and they laid the foundations of this country upon the Rock of Ages. It has been said that the people of South America went there in search of gold, but the people of North America came here in search of God. We inscribe the name of God upon our minted coin and declare that "In God We Trust." The Church and the school were among the earliest institutions in America. Here we have not only political freedom, but also freedom to worship God according to the dictates of our own consciences. Here we have freedom in religion. Our fathers wisely separated Church and State and thus we are delivered from religious domination and persecution. Of course, this freedom in religion has produced many divisions and has permitted many sects to spring up among us, but we would rather have liberty than union. In some other countries they have union but at the sacrifice of liberty. Some day here in America we shall have liberty and union, one and inseparable.

Now religion is always the sure foundation upon which a nation must be built. It underlies and undergirds every other institution. Our political, social, industrial and educational life cannot long continue without religion. The greatest menace to a nation, therefore, comes when the religious life dies down or becomes stagnant. This is the impending period of America today. "The nation that will not serve the Lord shall perish." "Righteousness exalteth a nation, but sin is a reproach to any people." "If the foundations be destroyed what can the righteous do?"

Religion makes for high ideals, for unselfish motives, for justice, for peace and good will. America is a great nation because it has always stood for and fostered high moral principles. It has never exploited other nations for its own benefit. Its chief mission and purpose in the world is to serve. As long as it cherishes this ideal its greatness is assured, and its leadership among the nations secured. But should its ideals be dimmed and its power misused, then its glory shall have departed and its place in the sun be surrendered to another nation that God will raise up to fulfill His purposes in the world.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The Church at large has sustained a great loss in the passing to the life beyond of Mrs. D. E. Waid, New York City. Mrs. Waid had been for a number of years a leading spirit in the Council of Women for Home Missions and served on the Administrative Committee. The Woman's Missionary Society mourns with her family and her wide circle of friends.

On all sides we are hearing and reading of final meetings of Mission Bands. We read of that of Trinity Church, Pottstown, which was in the nature of a picnic. The children enjoyed swimming, ice cream cones and a delicious picnic supper. The

Cuticura
Toilet Preparations
Delightfully fragrant, highly developed toilet accessories—a most reliable method of cleansing and beautifying the skin and hair.
25c. each everywhere—Samples free of "Cuticura," Dept. D, Malden, Mass.

officers of this band are: president, Jean Cooley; secretary, Virginia Van Buskirk; treasurer, Virginia Folker. Those who were present: Bernice Himmelberger, Virginia Van Buskirk, Harold Lachman, Stanford Keck, Marion Weikel, Thelma Weikel, Howard Weikel, Betty Folker, Aanna May Sweetwood, Melaine Yocum, Charles Yocum, Leonora Sturges, Jean Cooley, Walter Zollers, Joyce Lengel, Miss Mary Himmelberger, Mrs. J. L. Folker, Mrs. E. C. Sturges and Mrs. John Himmelberger.

Another was that of Ascension Church, Norristown, when the children of the Mission Band entertained the members of the

\$2.95

For Both

The Bible is Not Difficult to Understand

HOW much is missed by those who are unable to read the Bible with enjoyment! The choicest short stories, poems, biographies and descriptive writings in English, not to mention the endless sources of inspiration, are all available within the covers of this matchless Book. Knowing this quite well perhaps you have tried at various times to read the Bible only to be disappointed by difficult passages or lack of knowledge as just how to read it.

This is a PRACTICAL Bible

In the Scofield Reference Bible the difficult passages are clearly explained by footnotes printed right on the same pages where the hard passages occur. There is no referring to complicated systems in another part of the book. This is a practical Bible. The special edition now offered is complete and unabridged, containing precisely the same helps and notes as are found in the \$15.00 style of the same Bible.

Now ALL Can Enjoy The Bible

Bible Courses are available but they are costly in time and money. Now, however, by using only a few moments daily and for a trifling cost you can obtain a knowledge of the Bible which will enable you to read it with appreciation and understanding.

A Year's Bible Course contains 52 lessons based on the Scofield Reference Bible, each lesson being followed by ten questions in addition to numerous review questions at various points in the Course.

Special Offer

We will send a copy of this special edition of the Scofield Reference Bible, strongly bound in durable cloth, containing the same valuable notes and comments as found in the \$15.00 style and *in addition*, the volume "A Year's Bible Course," both for **\$2.95** only

If you prefer a Bible with larger type, send \$3.75.

(Thumb Index on either style 50c extra)

Order Now In a few days you will be reading the Bible with renewed enjoyment and understanding.

Publication & Sunday School Board of the Reformed Church
1505 Race St., Philadelphia, Pa.

Gentlemen: Send me the Scofield Reference Bible and A Year's Bible Course, for which I enclose \$2.95 which pays for both.

Name

Address

City..... State.....

☐ Check here if you want larger type Bible (enclose \$3.75).

(Thumb index on the Bible, 50c extra).

W. M. S. At this meeting the devotions were led by Ruth Warmkessel and Marion Hitchens. Ralph Spickard told the story of "The Fish That Came Out of the Air." Following a piano duet by Edith and Ruth Warmkessel, a clever little playlet, "The House of Do What You Can" was presented by the children: Kathryn Heiser, Marion Hitchens, Ralph Spickard, Ruth Warmkessel, Mary Jane Geiger, Ruth O'Neil, Marion Rapp, Jean Rittenhouse, Amy O'Neil, Bertha Burns, Nathan O'Neil, Billy Williams and Maria O'Neil. A number of pictures of the Indian School were shown in the lantern, after which the Band sang the first stanza of "The World Children for Jesus," which tells about the cunning papoose. At the close of the program the children served refreshments to their guests.

MANITOBA CLASSIS SESSION

The annual meeting of Manitoba Classis was held in Morse, Saskatchewan, Rev. J. Krieger, pastor.

On June 5 the session was opened with a sermon by the president, C. D. Maurer, who used as his text the 103rd Psalm.

President C. D. Maurer, as also the vice-president, P. Wiegand, were re-elected. The latter was also elected as corresponding secretary. Rev. J. Krieger remains stated clerk.

The congregation had rented a vacant house, which was converted into a rooming house for the delegates. In the nearby chapel, belonging to the congregation, meals were served; thus it was possible to gain time for the business sessions. A brotherly spirit prevailed throughout the sessions.

The old Church of the United Church people of Morse had been bought by our people and moved to a suitable place and remodeling work was just being completed. Much credit is due the people of the village who so kindly assisted our people in this work, so that on Sunday, June 9, it was possible to dedicate the beautiful little edifice. Rev. Mr. Wiegand spoke in the German language; Rev. Mr. Maurer performed the liturgical act of dedication and spoke in the English language.

Morse now is the only mission charge in Canada having a Church which was built without the aid of the Mission Board. Rev. J. Krieger, of Wolseley, Sask., who organized and who for the past two years has been serving the congregation, expects to move to Morse about July 1.

—C. D. Maurer.

OBITUARY

THE REV. TITUS C. STROCK

Rev. Titus C. Strock was born at Hellertown, Feb. 1, 1855. He was a son of the late Samuel M. and Mary Judd Strock. He attended the public schools in his home town and prepared for Ursinus College, from which institution he was graduated with honors in the Class of 1885. His preparation for the Christian ministry was made in the Ursinus School of Theology as a member of the Class of 1888. He was licensed at Lansdale, Pa., and ordained by the Tohickon Classis at Lower Tinticum, Pa., on May 31, 1888. Revs. N. Z. Snyder, B. B. Ferer and Samuel N. Phillips were the committee on ordination.

His first field as a minister was at Upper and Lower Tinticum, Bucks Co., where he remained for 5 years. He then accepted a call to the Woodcock Valley Charge in Huntingdon County where he proved a faithful shepherd of his flock for another period of 5 years. From here he was called to Blain, Perry Co., and remained as the pastor of the Zion Charge for 6 years. From there he was transferred to Tremont, Schuylkill Co., and served that field for 6 years. He then removed to Bethle-

hem and spent some time in teaching. On Oct. 7, 1917, he was called to be the pastor of a new mission congregation on Wood street in the eastern part of Bethlehem, later named The Calvary Reformed Church. This congregation was organized under the direction of the Home Mission Board. Rev. Mr. Strock was installed as its pastor on Oct. 22, 1917, by a committee of East Pennsylvania Classis consisting of Revs. H. J. Ehret, C. A. Butz, W. H. Erb and Elder W. D. Seyfried. Here he labored ably and faithfully, gathered together the congregation and later built the present serviceable and attractive Church which was dedicated about one year ago.

In 1923 Rev. Mr. Strock was called to lay to rest his beloved companion and helpmeet. He continued, however, to reside in the family home, 905 Linden street, in companionship with his son, Wilmer. Here he was taken seriously ill early in 1929. He was later removed to St. Luke's Hospital for treatment, where he finally fell asleep, surrounded by members of his family, on Tuesday evening, June 11, 1929, aged 74 years, 4 months and 10 days.

He is survived by his son, Wilmer, of Bethlehem, his daughter, Carrie Alice, the wife the Rev. Dr. J. Kern McKee, pastor of the Zion Reformed Church, York, Pa., one grandchild, Kathryn Mildred McKee, also of York, and a sister, Mrs. Jacob Greup, of Springtown, Pa.

The closing services were held on Saturday afternoon, June 15, from his late residence on Linden street, with public service in Calvary Church. Dr. J. Rauch Stein, who 12 years ago cooperated with Rev. Mr. Strock in gathering together the nucleus of 60 members for establishing the new congregation, preached the sermon from St. John 14:2, 3. Addresses were made by Drs. S. L. Messinger, a seminary classmate, and James M. Mullan, the eastern superintendent of the Board of Home Missions. Drs. J. G. Rupp and Revs. J. F. De Long, Zwingle A. Yearick, W. F. Mehrling, Harvey I. Crow, Theo. C. Brown and H. J. Ehret assisted in the services conducted under the leadership of Rev. W. C. Bollman, pastor of Christ Church, Bethlehem, who closed the services in the Church with the reading of Alfred Tennyson's "Crossing the Bar." The Calvary Church was filled with members and friends of the congregation. Among brother pastors present, not previously mentioned, were: Revs. R. F. Reed, R. M. Kern, A. H. Schuler, C. A. Butz, B. R. Keller, E. W. Kriebel and H. A. Frantz; also Elder Joseph S. Wise, the treasurer of the Home Mission Board, and his wife.

Rev. Mr. Strock was a faithful friend, a devoted and earnest pastor, humble and sincere in his ministry, patient and full of faith as a pastor. He was loyal to all the manifold interests of the Kingdom. He led his people to be deeply interested and liberal in their gifts to each interest of the Reformed Church. The average giving of this mission congregation for benevolent work was almost \$4 and for congregational support more than \$21 per member during the year 1927-28 for this 12-year-old congregation. Thus was brought to a close this excellent pastorate of 41 years in the ministry of the Reformed Church. The body was reverently laid to rest in the family plot in Memorial Park Cemetery.

—J. R. S.

FLORENCE ELIZABETH ZILLIOX

"She lived for her Church and her Saviour."

The above expression has been heard from the lips of many since the very sudden passing of Miss Florence Zilliox on May 29. Her kindness and charity brought to her the love and affection of every one with whom she came in contact in Church work, and in her daily association with people of Hamilton, O., and Butler County.

Miss Zilliox was a daughter of Jacob and

Caroline Zilliox. She was born in Millville, O., when quite young, her parents moved into Hamilton, O., where she was educated in the public schools. She was confirmed in First Church on July 15, 1884, by the Rev. George Z. Meching, and remained a devout and faithful member—"dying in the harness."

On the morning of her death, she had gone from the home where she lived with her sister, Margaret, to the home of another sister about 3 blocks away. While out in the yard gathering flowers she must have been affected by the heat of the sun. She called on a sick neighbor then started for home. She was able to reach the steps of her beloved Church but could go no farther. She was suffering intense pain. After being taken home she seemed to rally but in less than an hour her efficient work on earth came to a close.

Many now grown to manhood and womanhood affectionately remember Miss Flo as their Primary Sunday School teacher. In recent years she has been teaching Junior age girls. For many years her voice was a talent consecrated to her Master as a member and leader of the choir. There is no part of Church life in First Church which has not felt her influence. For about 20 years she had been the president of the Ladies' Social Circle or Aid Society. She was one who could always be counted on "to do her part." Often in fact she over-taxed her strength in the work of her Church. She was a loyal member of the W. M. S. and interested in the work of the Church at large as well as in her local congregation.

The funeral services were conducted by her pastor, Rev. Ward Hartman. It was a large gathering of grief-stricken relatives, neighbors and friends from all over Butler County. The large number of floral tributes showed the very high esteem in which she was held throughout the community.

Resolutions were drafted by a committee of the Consistory of First Church, which fittingly expressed the high esteem in which Miss Zilliox had been held and the loss that would be felt by her seemingly untimely demise.

ELDER S. B. KNAPPENBERGER

S. B. Knappenberger, a life-long member of the Reformed Church and a reader of "The Messenger" for many years, passed into his eternal reward on the morning of April 13, 1929, at his home in Jeannette, Pa., at the age of 75 years. He was born and reared on the old Knappenberger homestead in the Beaver Valley in Salem Township, near Delmont, Pa. He was married in 1876 to Miss Amanda Loughner, the ceremony was performed by the late Rev. N. P. Hacke. He was a carpenter contractor all his life, lived in Delmont for many years, then moved to North Dakota, and finally in Jeannette, Pa. He was an active member of the Reformed Church, serving many years as an elder and a Bible Class teacher. His beloved wife preceded him in death several years ago. Mr. Knappenberger was the youngest of 12 children, all of whom are dead except Mrs. John Stump, of Jeannette. He was a brother of the late J. J. Knappenberger, of Greensburg, and the Rev. J. W. Knappenberger, of Connecticut. Surviving are four children: Wm. Knappenberger, of South Carolina; Mrs. Cyrus Christy, of Grove City, Pa.; Mrs. Harry Saul, of Salem Township, and Miss Cora Knappenberger, at home; also 13 grandchildren.

The funeral services were in the home and were conducted by Rev. W. S. Fisher, pastor of the Delmont Church, the Jeannette congregation being without a pastor. The interment was in the beautiful cemetery at Delmont overlooking the Beaver Valley where the deceased spent most of his boyhood and early manhood days.

—W. S. F.